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CATHOLICISM TODAY: THE SITUATION AND THE CHALLENGE

To understand the status and task of present-day German Catholicism, we must first know the situation in general and the general tasks imposed by the times. We shall begin with the facts of the situation, proceed to interpret them, and then indicate our task.

The situation in general is characterized by a certain clarification of the post-war transition period. This period was one of change. The change had a factual determination: there was a turning from subject to object, from individual to community, from pure and autonomous thinking to "nature," from *culture* to religion, from inwardness to the Church. The change had a historic determination in the formulas that slowly crystallized out of the factually determined change: there was a turning from modern times to the Middle Ages, from the Counter-Reformation to the primitive Church, from Molinism to Thomism, etc. We know that a crisis followed these changes. We know, too, that the crisis resolved itself all too easily in a rather negative fashion: either in stubborn immobility or in weary stagnation. But in the midst of it all clarification took place. Under cover of all these changes and turnings there developed something that cannot be designated as a change. It is rather a

The original of this article appeared in the *Stimmen der Zeit* for December, 1930. Written by an eminent Jesuit scholar, its profound analysis of the situation that today confronts Catholicism in Germany, together with the ringing challenge it issues, seems to us to render it an outstanding piece of Catholic social literature.

Though written with conditions in Germany in mind, it has a universal application. Hence, we are presenting this translation to our readers, confident that it will throw much light on the work that they are doing for Catholic education in the United States.—*The Editor.*

new stratification, running in all directions and placing everything on a new basis. We may for the moment denominate it *dynamism* and *primitivity*.

This is found in the great reductions undertaken by present-day scientific physics. Einstein's discoveries are reductions: the many laws of nature are reduced to motion, i. e., to the dynamic as such, and a controllably predictable motion in turn is reduced to its illimitability, with reference to which man can occupy only "relative standpoints." No matter how high a value or how qualitative a thing is, atomic research with increasing ruthlessness splits it into its primitive original parts. It aims at a world of pure numerical proportions between these "primitivities."

The same is found in the present-day technical field. Technology is a recklessly sweeping victory of the dynamic: the rolling tempo of the machine. But as a pure example in mathematics, involving force and measure, it is also an instance of primitivity.

What is at stake we sense, for instance, in the manner in which in Döblin's "Alexanderplatz" all persons, all activity, the sea of houses and nature itself are only lightning moments of one and the same sweeping motion: "the rhythm of Berlin." We sense it also in the atmosphere of the present-day style of houses: the iron-matter-of-fact mathematics of mere space proportions, quite appropriate, of course, to the mathematics of the purely systematic time spent in them.

It all tends toward absolute dynamism, i. e., that absoluteness of motion which Augustine experienced with awe when he termed the creature a helpless "is not is," something that is merely passing, that is "ever on the way" (*erit*), that "was" (*erat*), but never "is." It also tends toward absolute primitivity, i. e., an analysis unto the ultimate, which is so "simple" that it can be marked as nothing only by its own self-detachment through the brutal primitivity of "barely-being."

The whole unfolds in three forms which lead progressively to true absoluteness itself.

The first may be called the solution of the individual in the group. Personality is a closed unit and a constant in change. But today personality is dynamized and primitivized into the midst of the mass; man is made a fraction of the mass, for the purposes of the mass. The individual is nothing but a part of

the absolute movement of the mountainous waves of the mass. The individual, no matter how gifted, is nothing but an addition to a higher number. What matters is numbers, the movement of hundreds of thousands. The "what" is immaterial. On the contrary, a thing is the more suitable, the more readily it can be counted. What this brutal recklessness results in is clearly the liquidation of the ideal that was fundamental to the Renaissance and the Enlightenment: "the free individual."

The second form is the solution of humanity in the cosmic. Formerly the prime pattern was "noble humanity," and the universe with its coursing energies had to be content to serve as its background or its frame. Every emphasis was on the timeless repose of this ideal, upon its elevation above the primitivity of things merely natural. But now man has become an instrument releasing the forces of nature. "Noble humanity" sinks into insignificance before the "course of the cosmos." Plato is once again dethroned by Aristotle: not timeless ideas are sought but unceasing change. The ideal of *kultur* is not to transform nature but to give her the most just expression. As against the orchestral music of the ninth symphony, preference is given to the rhythmic noise of Thalhof's "Totenmal"—to the primitivity of cosmic noises. "Humanity"—the ideal that prevailed unchallenged from Petrarch to Goethe—is now mercilessly liquidated.

And so follows logically the third form: the solution of being in nothingness. In times gone by it was always taken for granted that with his feet upon the ground man could keep marching on to the achievement of unlimited progress. The fiction of the solid ground has vanished. Dynamism knows only the blustering passing of things; primitivity knows existence only in the face of nothingness. Paul Tillich's idea of "the unconditional threatened state," developed in his philosophy of religion, is therefore a just expression of the situation: dynamism threatens everything solid and settled. This is still more true of Martin Heidegger's metaphysics, which teaches "putting one's self into nothingness": the "destruction" of all high accomplishment until the primitivity of a condition face to face with nothing is reached. Gone is the last and most stubborn remnant of the Renaissance and the Enlightenment: the ideology of calm, straightforward progress.

The whole situation in its three forms, however, has a double significance. The leaders and prophets of the day understand it positively, more positively perhaps than men of any other time. Solution in nothingness for them is liberation through unsparring truth, liberation unto illusionless action out of the depths of nothingness. Their radicalism is a struggle from the roots upward. It is titanism in the face of nothingness. It is a mighty resurgence of the pathos of Nietzsche found in the fragments of "The Will to Power." But for this very reason this significance is questionable. It is precisely the Nietzsche of this pathos that has suffered a collapse in his heart, having had his last uprising against the choking middle class simplicity around him and in him. And the radicalism of the dynamism and of the primitivity of our day fatally savors of decadent cunning. The memory of the fall of the ancients cannot be suppressed: the rejuvenation of weary blood through the primitive—the unconscious shock of the actual onslaught of the primitive in the form of the barbarian invasions. Dynamism and primitivity then appear so little as reckless creative strength that they rather stand revealed as a cunning desire for self-preservation. Men seek to escape being overwhelmed in a storm by caging "wildness" in a "zoological garden." But then they do what the Romans did: throw open the gates.

The task arising out of this situation and decisively out of its double significance is evident: inner conquest of this equivocation. The decadent cunning, of which we spoke, is masked fear of the bareness of the situation. This fear can be overcome through fortitude to face the fuller truth. Radical nothingness, then, must not be dressed up as an artifice, but must be honestly contemplated. Moreover, the call that goes forth from this situation to anxious self-assertion and self-preservation must be heard, and obediently heard: the call for the restless forsaking of the world, of life, of self. And then, liberated by this full truthfulness, one must overcome negativism. Nothingness is not anything for itself. It is only the occasion of truest creation: of creation out of nothing.

And thus arises the "either-or" of the call that is sounded by the present situation. To create out of nothing is a divine attribute. Whoever desires to do it of himself, commits the true mortal sin: the desire to be equal unto God. Here, then, lies

the fierce free choice between a restless belonging to God and—damnation. Every half-hearted step, every semi-surrender is ragged. Christ and anti-Christ stand face to face. *Either:* creation out of nothing is the whole Augustinian “fieri per Deum;” nothingness in the hand of the Creator according to His Will and Plan. *Or:* creation out of nothing is an ugly caricature of God, i.e., the mad flicker of unholy flames.

The situation and the task of today, therefore, make a double demand. On the one hand, restless surrender of the world, of life and of self to the omnipotence of the Only One Who can create out of nothing. *That* is “putting one’s self into nothingness.” And on the other hand, just as restlessly to be an instrument of the One Who creates out of nothing, to cooperate with Him. *That* is “creation out of nothing.”

Can the Catholicism of our day carry on in the face of this situation and this task? For precisely to Catholicism is addressed the call of the situation and the task above described. It is the duty of Catholicism to perform the task which this situation imposes.

It is true, then, that Catholicism has the calling not only in the present crisis but also for the future. But no longer is Catholicism called to expose its treasures as in a museum. It has the true calling: to work life in death. The calling is therefore logically a double one. It is a calling to death (the grain of wheat in the ground); and it is a calling to creative death, as St. Paul says: “So then death worketh in us, but life in you.”

In present-day German Catholicism there are three groups who are challenged. The calling shines upon them, even if with flashes of lightning, as of a “judgment upon the house of God.” But it also shines for them, showing the way of resurrection unto the salvation of the world.

The first group called is “older Catholicism,” that is, the Catholicism dominant before the war. The positive greatness of this group stands at once revealed by the call. It is precisely its work that was done with particular emphasis upon the motto of cooperation with the Creator-out-of-nothing.

The “older Catholicism” arose during the Romantic Movement. It faced the terrible nothingness which had been wrought by the Revolution as heir of the Enlightenment, and by the Enlightenment as heir of the Reformation. It faced, moreover,

nothingness in its own ranks: the nothingness of a totally insignificant bourgeois Ghetto-Catholicism, and the far worse nothingness of rationalistic "enlightened Catholicism," extending into the clergy, into Church discipline and into the system of *kultur*. That is why we see in the eyes of the great leader and prophet of the time, Joseph v. Görres, the blazing fire of creative light above the chaos. Suddenly, all "Catholic inferiority" is as a vanished dream. Suddenly, Catholicism becomes the creative center. Out of the vulcanisms of Baader a truly Catholic philosophy would take shape. Friedrich v. Schlegel and Eichendorff become the brilliant founders of Catholic literary criticism. Adam Müller boldly builds a Catholic sociology. Möhler, face to face with the theology of the Reformation and the philosophy of German Idealism, strives to draw a Catholic theology from the profundities of the Scriptures and the Fathers. And in the figures of Otto Willmann, Matthias Scheeben, Wilhelm v. Ketteler, this struggling and creating seems to approach something like its maturity: the maturity of classical Catholic philosophy (in Willmann), the maturity of classical Catholic theology (in Scheeben), the maturity of classical Catholic sociology and economics (in Ketteler).

Nor is it true that the so-called "Kulturkampf-Catholicism" was a purely negative reaction. It was rather, in its deeper significance, the offensive of spiritual romantic Catholicism against the totality of German *kultur*: the offensive of creative Catholic *kultur* against the *kultur* of Enlightenment and Rationalism. In Joseph v. Görres: the offensive of the whole inner universality of the Catholic spirit. In Schlegel, Eichendorff, Willmann: the offensive of the ideal of Catholic education. In Adam Müller and Ketteler: the offensive of the Catholic idea of the state. In Möhler and Scheeben: the offensive of the radical theology of the supernatural against the naturalism of three centuries.

Nor is it true that the creative power of this Catholicism was broken by controversies over the Vatican. The Vatican decision was certainly a test of life and death, as we can vividly sense from the memoirs of Hertling. For romantic consummation-Catholicism nothing less was at stake than the actual separation of the natural from the supernatural. Möhler himself was so stubbornly fond of the idea of organic growth that he had mo-

ments when he looked with skepticism upon the Primacy. But out of sacrifice sprang life: life overwhelming, that produced our great Catholic organizations, to which the victorious Germany of 1870 had to surrender.

Finally, it is not true that the Catholicism of public political and social life in the following decades was pure externalism, a descent to the level of a petty and quarrelsome daily press. It was also rather a great test of life and death: it was a test to discover whether the idealistic Catholicism of the Romantic Period had the power to enter practical public life as a leaven. The Center-Catholicism of Windthorst, Mallinckrodt, Reichensperger and Hertling, and the Volksverein Catholicism of Hitze stood the test brilliantly. *Kulturmampf* Catholicism undertook seriously, indeed, the task of carrying Catholic culture into the remotest ramifications of secular affairs.

And yet the thorn stuck in the flesh. The call of today reveals a multiple paralysis, with which the group was gradually afflicted—indeed, fatally afflicted—after the *Kulturmampf* had been concluded with a compromise. It is a paralysis caused by the world, and a paralysis slowly leading into the world. We behold the paralysis of prohibitive Catholicism: a Catholicism that frankly and fearfully shuts itself off, instead of being a leaven in the world. We behold, moreover, the paralysis of defensive Catholicism: a Catholicism that is in an unfree state of reaction; a Catholicism that follows the line of march prescribed by the enemy, instead of advancing to the conquest of the world. We behold, lastly, the worse paralysis of a Catholicism that exercises embittered criticism upon all things Catholic, that compromises with the world, and that finally adapts itself increasingly to secularism, to the very extent of assuming the world's discarded fashions instead of positively creating something—creating out of its own ground.

It is paralysis as it appeared in the so-called inferiority controversy: on the one hand a narrow Catholicism, uncritical of its own self but anxious for self-preservation and self-defense; and on the other hand the audacious culture-felicity of adaptive Catholicism. It is paralysis as it came to light appallingly in the contest between modernism and integralism: defensive Catholicism going into convulsions of unbridled mistrust and suspicion of heresy, and adaptive Catholicism attempting to resume what

the Catholicism of the Romantic Period had sought to subdue, namely, the world-immanence of German Idealism.

The call of today reveals with merciless clearness what was the fundamental cause of these paralyses. In prohibitive Catholicism it was "covetous fear," which erects barrier upon barrier, because it flees from the liberating "sacrifice of all." In defensive Catholicism it was the "fear of (secret) unbelief," which is only passively defensive because it recoils from the true daring required by belief. In critical, in compromising and in adaptive Catholicism it was the "fear of the wounded wild game" that has been called to sacrifice "under the sword of the Church" but seeks to save itself by ever greater flight from the Church.

The call of the day, therefore, is an unremitting call unto the total sacrifice—as the epistles of St. Paul describe it: the renunciation of the world. The keynote sounded by the Lord in His high priest's prayer is "not of the world." Thus vanishes the fear that would erect barriers. For he who makes a radical renunciation—i.e., a renunciation "from the root up"—is free. Thus vanishes the fear that would ever be on the defensive. For he whose belief is radical—i.e., reaches to the roots of faith and originates in his blindness in the face of God—fears nothing. Thus vanishes the fear that prompts one to prevail. For he who radically creates—i.e., by dying "the death of the grain of wheat"—salutes life in death.

In the second place, the call goes forth to the group which in its day preeminently considered itself the representative of "the new Catholicism." It is the Catholicism of the "Catholic movement" in the years following the war, up to about 1926. In the light of today's situation as we contemplated it at the outset, we must designate this as transition-Catholicism, in the positive as well as the relative sense of the word *transition*.

It arose out of the experience of the Great War. It has therefore the express characteristic of the effect of that experience: the rude awakening from the world-felicity and culture-felicity of pre-war days. Since the accustomed world was shaken to its very roots, the essential and fundamental principle of Christianity—other-worldliness—became more effective. And so the heavy paralysis, with which the old Catholicism was afflicted, could easily leave that body. Catholicism suddenly became the creative factor in the shaken world. Four centuries had faded away

like a dreadful dream. The "Catholic way of life" suddenly shone forth as the only possible way—Catholic objectivism: all the way from submission and service to objective truth and objective values as far as submission and service to God in His objective Church; Catholic sense of communion and solidarity: all the way from organization in thought and action to organization in the mystic Body of God Incarnate; Catholic realism of the undivided whole of man: all the way from the physico-spiritual in thought and deed to the physico-spiritual of the liturgy.

However, from the very beginning it was doubtful how strongly these movements were connected with the shock of the time: Catholicism appeared almost as the last fashion. Moreover, it was a source of suspicion that these movements, in their war upon every form of Kantianism and rationalism, came close to the reverie of that irrationalism which hovered over the years of upheaval. Finally, it was alarming to observe that the depths of their ardor were not seldom terribly troubled by a fever of flight: flight from everything that resembles discipline and organization—aye, flight from an "organized constitutional Church."

The call of today, then, reveals a double paralysis in this group. There is the paralysis of an "aesthetic objectivism." The call of the restless "not of the world" is indeed heard. But the fear of sacrifice dwelling in the paralyzed old Catholicism is still so operative that a disguising of this "not of the world" is at least attempted—at least unconsciously attempted. "Ideal truths," in consequence of the phenomenology of Husserl, and "ideal values," in consequence of the phenomenology of Scheler, appear practically as the "not of the world." But they are still actually something inner-worldly. Within the world they form the counter-pole of reality. If, therefore, they are taken for the super-worldly or if the super-worldly at least appears exclusively in them, the consequence is clear. For one thing, the aesthetic relation to "pure ideality" will be taken for religion. Next, since reality is the counter-pole of this "pure ideality," aesthetic aversion from reality takes the place of religious renunciation. The sign betraying this process is a strange lack of productivity. The eternally classical is handed on. Entrance into the living moment is avoided. But this is contemplative aloofness "with

a bad conscience." It is not the true repose of contemplation. Escape is sought from human liveliness; but escape from external activities only results in internal restlessness, which in turn causes weariness in contemplation.

The second paralysis, which is sharply revealed by the call of today, lies in a timid "pathos of living things." There is heard the call to creative Catholicism in the midst of the nothingness of the times. But because of the paralyses of the old Catholicism the call is misunderstood in the sense of the organic as against organization, of busy-body care as against subordination and discipline, of wild growth as against proscribed mortification. Life is wanted, indeed, but one would avoid as much as possible the "die and be" of life. Thus, however, one happens upon an immanence of life, of which God is the creative force. Life is really not directed toward God, but God toward life. The result, as far as creative work is concerned, is clear. Because courage is lacking for self-denial and death to self, a mode of productive action is developed that is mainly concerned with historic preservation and care; or, as far as anything original arises, it bears the stigma of a sensitive plant. This again—just as above—is taking care of living things "with a bad conscience." It is something like a constantly protesting care—protesting against everything that bears the marks of "death to self." But it is an anxiously protesting care—fearful because (in the words of Thompson's "*Hound of Heaven*") one is aware of "the un-hurrying chase" of God's "strong feet that follow, follow after."

The call of today, then, is the call to "wild game, shot and in flight," to render itself, as Augustine says, defenseless utterly against the shafts of love divine. The break through death into life has been begun—that constitutes the imperishable greatness of this transition-Catholicism. But the transition must be completed by "deserting self" and "losing self," as the Gospel has it. The "classic maturity" of "aesthetic objectivism" must sink into the humbling chaos of that "beginning ever anew" which Augustine so keenly considered the test of true humility. The desire for self-preservation" that springs from the "love of life," must yield to the wheat seed's willingness realistically to die and burst and rot in the dank and sticky soil.

The third group, which may pre-eminently call itself "New Catholicism," has from the very first occupied a more favorable

position relative to the situation and task of the present. Indeed, its existence is owing precisely to this situation. This group therefore does not thrive so much in academic circles. Its citadel is in the circles of the young workers. However, the firmest members of the Youth Movement have been no less quick to join the ranks.

The call of today finds in them a jubilant echo. The movement not a little resembles a new monasticism, now manifesting itself in reckless love of lady poverty, now in flaming ardor for unconditional truth in the manner of St. Dominic and his sons, now in a profound inward approach to the ideal of Carmel: to be a sacrifice of love for the world. The yearning for the light-hearted freedom of the birds of the air is awake. There is a response, too, to the irresistible attraction of the desire for wholeness at any cost. It would seem, therefore, that all the prerequisites are given for right cooperation with the Creator-out-of-nothing.

But here again the call of today is a revealing judgment. It sharply reveals the paralysis of a negative radicalism which is stuck fast in "eschatological criticism," i.e., in a criticism that measures all things by the standard of the ultimate and the highest but cannot fashion all things to the pattern of the ultimate and the highest. The call, furthermore, reveals the paralysis of programmatic integralism, which is stuck fast in the ideal totality of its programs—which restlessly seeks the plain whole but is unable to build it slowly and piecemeal from the bottom up.

The call of today also illumines the deeper causes of these paralyses. There is lacking—in the very midst of the will to sacrifice—an ultimate and absolute devotion. Within the very sacrifice there is a strange pride which through the posture of sacrifice would set itself apart from "other men." In this pride there is an aristocratism that considers itself "too good for the world," and in this aristocratism there is the decadence of a fear of the world. Restless desertion of self and losing of self is therefore (in negative radicalism) a masked flight from responsible labor in the world. And unerring clearness of standpoint is therefore (in programmatic integralism) masked flight from humble detail work, done in patience and as the comrade of others.

The call of today, then, is here a call to the maturity of

sacrifice, i.e., its humility. God alone is judge of the living and the dead, because He alone is separate and distinct from "all beings that exist or can be conceived outside of Him" (Vatic.). The creature is essentially placed into the midst of the world, in order to fulfill the mission of God. God alone is the totality of simplicity. The creature is essentially composite, consisting of parts, in process of becoming. All the works of a creature, then, cannot but have the character of creature. The test of the genuineness of the restless surrender to God therefore lies in the extent to which a creature has learned to recognize the limits of his creature-nature.

There remains the undiminished heroism of sacrifice; but concrete sacrifice is found in the "humi" of *humilitas*, i.e., in the nearness to earth signified by the small things of everyday life. Considering the concreteness of the present situation, there still exists the unconcealed prospect of a possible "end of Europe," because of the demon of technology. This very possibility is a call to the greater matter-of-factness of positive work—work directed never toward visible success but ever unto the inscrutable purposes of Providence.

The call, then—still more concretely—becomes a call away from the arrogance of purely creative work, to the humility of service. All things creative, and whatever is in any way connected with them, indicate God. This is the sign of our ineffable nearness to and kinship with Him: the *tanta similitudo* of the *analogia entis*. But genuine nearness and kinship is that which in such nearness and kinship feels the transcendence of God as the "ever greater:" the *maior dissimilitudo* of the *analogia entis*.

The ideal of a "totality of inwardness" is therefore assuredly a sign of our nearness to and kinship with God as the One self-sufficient. But everything depends on the greater humility with which a creature submits to being a member and a means and a tool within the frame of an ever so one-sided and narrow organization, group, etc. The ideal which holds that "possibilities do not impose obligations," assuredly breathes a readiness to recognize "God as all in all." But this ideal is genuine only if it allows itself to be humbled so as to accept hard and fast rules. The ideal of a personal mission and personal responsibility assuredly bespeaks a beatifying proximity to God, the giver of missions. But this ideal is clarified only in the humble rising

of the recruit from the ranks. The ideal of critical independence, with gaze fixed on the ultimate and the highest, assuredly signifies the earnestness of the Sermon on the Mount: that man can serve but one master. But one is not genuinely in earnest about it unless one is willing to fill a practical position. The ideal of absolute righteousness in all things assuredly springs from the contemplation of God as the source of all ideas, values and ideals. But one is not quite sober about it until one is willing quietly and humbly to fulfill the demands of the moment.

In this illumination and irradiation by the call of today there is accomplished the fundamental union of the old and the new generation, of the old the new Catholicism, and of the various groups and tendencies within them.

We have, first of all, a common confession of guilt to make. In all the paralyses there is question of liquidating the Reformation; but here it is decidedly the Reformation within ourselves, its "protest" within us, that must be liquidated. The paralyses of the old Catholicism are traceable to one thing: a secret protest against the world as created and redeemed by God—going so far that the protesting person often was swallowed by this very same "wicked world." In the paralyses of transition-Catholicism the protest of the *ego* is operative—the *ego* that wishes to be preserved in pure ideality, safe from disturbance by an "unholy and brutal constitutional Church." The paralyses of the new Catholicism betray the protest of iconoclasm and of an absolute challenge to the "lack of style" in religious externals.

But for that very reason it is a question of positive liquidation, i.e., of redeeming the positive kernel. In Luther it is the convert's passion, aroused by the sight of what he calls "the padded security of rules and exercises." It is the burning through all safeguards, directly into the fire of God, and in so much it is spirit of the spirit of St. Teresa's hymns. But the convert's passion is in decided need of the maturing humility and the humbling maturity that come precisely from conflicts and that cause one to retire more and more quietly into ordinary everyday life. For this reason Denifle is right when with Tyrolese bluntness he flatly accuses Luther of pride. For the same reason the other thing that dominates Luther is also involved. It is a question of redeeming his Augustinism. When he counsels an attitude of quiet sufferance toward "unholy brethren," it is the

one-sidedness of an anti-Pelagian Augustine without the wonderful humility of an anti-Donatist Augustine that speaks, already giving immediate indication of the kindling and the continuance of the ire of the Reformation. However, Luther's stand becomes unequivocal only and precisely in his ire against Thomas Aquinas, even though it be not exactly Thomas that is meant but his later schools. But the instinct is correct. Certainly, compared with Augustine, Thomas is only the carefully leveling systematizer. Augustine is the one great fire of Catholic theology and philosophy in their unity. Out of Augustine's inexhaustible wealth all the various shades of Catholic religious life were drawn. But Thomas is the simple, ordinary medium, the medium in which all passionate excesses are reduced to moderation. Thomas is the test of true Catholic humility. And therefore the positive liquidation of the Reformation means in short: Augustine ever new through the medium of Thomas Aquinas.

This rather negative common concern in liquidating the Reformation in us now proceeds to become a positive common concern. All heresies—including precisely the heresy of the Reformation—aim at one-sidedness, for the sake of passionate simplification. They wish to be like unto God, who alone is simple, *Deus simplex*. But the simplicity of the creature lies in the humility of his restless attraction to God. In himself the creature is under the constant open tension of his compositeness, and therefore, as Augustine says, essentially *creatura mutabilis*, "ever on the way." The creature is the *inquietum* that can not rest in an inner simplicity but finds its *requiescat* only in *Te*, in the solely simple God. It is for this reason—as Cardinal Newman keenly observes—that Holy Scripture invariably expresses the ideal of life in contrasts. This style attains its height in our question. When the Lord in the high priest's prayer points out the way to His own, He neither prescribes only a "not of the world," nor only an "into the world," but both, and each in itself undiminished. He says: "They are not of the world, as I also am not of the world"—which means participation in the fundamental separation of God from all things outside of Him. But He also similarly says: "As thou hast sent me into the world, I also have sent them into the world"—which means participation in the utmost emptying (*kenosis*) of the Son of God into the world, to the extent of being enslaved in the world and of dying

a slave's death at the stake. What mainly matters is that this tension be undiminished. *That* is the real call going out today to universal German Catholicism.

Welfare-Christianity must be transformed into a Christianity that clearly stands for the glory of God. Certainly, welfare-Christianity has a true kernel: the religious motivation of all worldly work and all earthly progress. But what has happened and what is happening all too easily is this: the majesty of God, the Most Holy Trinity, the mystery of the Cross are rendered harmless by being turned into "ideal motives" of civic and social action. And so we need the tremendous shock of "earthquake," "storm," and "fire" in Elijah's vision, to be made once more to fall on our knees, conceal our faces before the blinding splendor of the Lord, and, forgetting the world and ourselves, harken to the "mild murmur" of "the voice at midnight."

It follows that we must overcome a Christian spirit that is solicitous about salvation. Such a Christianity is the necessary consequence—indeed, a salutary consequence—of welfare-Christianity. God, even although rendered harmless in the form of an "ideal motive," still remains the God of majesty. This is manifest from the fact that the attempt to render Him harmless does not succeed, and that therefore the solicitous seeking of security and certainty becomes more and more consuming—to the very point of scrupulosity. In this panting fear is concealed the wholesome recognition of the all-surpassing greatness of God. This recognition, however, still contains a thorn; to possess God in order to attain earthly rest. And so the Christian spirit that is solicitous about salvation is really a call to the only genuine Christian spirit: the spirit of restless surrender to the objective service of God;¹ a call to lose one's trembling soul in that service—to cease being solicitous and to entrust one's self entirely to the care of God, for care is His attribute.

However, there is further to be overcome the demon that lurks in the endeavor to lose one's self: the despairing Christianity of death and darkness. Death and darkness are surely the decisive words for what is at stake: the restless "not of the world" spirit. But easily liable to be mixed with this is a last attempt to escape

¹The true solicitude for salvation is here included: as rescue of the soul from the world (Math. 16, 26) by losing it to God (John 12, 25).

being really possessed by God; for whosoever is dead, is "done for" and therefore "at rest"; whosoever has made the highest sacrifice has "appeased" God, as it were, and thus, by the veritable magic of sacrifice, has mastered Him. Sharply speaking, it is a refusal to give one's self to God, by way of making one's self unfit. It is not a restless dissolving "in" God, but convulsive heroism "before" God. Christianity of death and darkness therefore in its true nature calls for passage through itself and beyond itself: into the Christianity of the children of light in the light. God is light, and darkness means that all our light be consumed by His light. God is eternal life, and death means that all our life be transformed into His life.

Finally, however, what is needed is not a Christianity of ecstasy that anxiously clings to this light and this life, which is God, even though clinging with the loving urge of a Mary Magdalen on Easter morn. That would still be the last remnant of welfare-Christianity and of the Christian spirit that is solicitous about salvation: God as a means of *my* happiness and *my* rest. Precisely because it is a question of life in the light and the life which is God, it is also a question of restless readiness to be sent into the world by God in order to be a "light of the world." The test of the genuineness of the surrender to God, of being consumed in His light and His love, lies in this spirit of Christian mission: in the self-consumption of the light that is set upon a bushel, upon a mountain, to shine in the world to the world; in the self-solution of the salt that is sprinkled over the readily corruptible world, to save it from rottenness. "The world" and "the flesh" are the things the Scriptures urgently warn against. The messenger is sent as a light into the midst of the darkness of the world—and he must restlessly trust in the sending God that being thus exposed he may remain a light in the light. And as salt he is put into the very pores of the flesh—and he must restlessly trust in God, Who puts him there and lets him "trickle in," that in being thus risked he may remain spirit in the spirit. The Pauline idea of not deeming one's self too good, of blindly following one's mission, of humbly renouncing the splendor of the children of God for the misery of the children of the world—this definite Christ-mindedness of which the Epistle to the Philippians speaks—that is of final and deci-

sive consequence. For God, as Creator, is the God Who "calls forth light out of darkness." And as Redeemer He is the Redeemer during the night of Good Friday, at the moment when the world and the flesh, when sin, death and hell seemed to have achieved their final and decisive victory: the death of God.

The call that goes out to German Catholicism today is, therefore, in one word: *the call into the Cross*. It is the call into the Pauline *ne evanescatur crux Christi*, "lest the Cross of Christ should be made void": made void by being fled, fled into a futile worldly felicity; made void by being conceived as weariness and tears instead of a triumph. It is the call, therefore, to the practical celebration of the *Inventio crucis*, the finding of the Cross: a "seeking in order to find," so that we may be found in the entire sacrifice; a "finding in order to seek," so that in the Cross and through the Cross we may be found in the infinite realm of the resurrection. It is the call, lastly, into the full mystery of the *Exaltatio crucis*: the exaltation of the Cross, because only the One Uplifted on the Cross "draws all unto Himself"—and exaltation of the Cross, because we would be exalted into splendor with the Son, at the right hand of the Father, in the Holy Ghost Who fills the universe.

ERICH PRZYWARA, S.J., in "Stimmen
der Zeit," Dec., 1930.

Translated by Charles N. Lischka.

WHAT SUPERVISION DO TEACHERS RECEIVE?

OBJECT

The purpose of this study is to discover how much, what kind, and from what sources, supervision is being received by classroom teachers of a variety of teaching Communities, in a number of dioceses in the country. It is in no sense a study of the supervisory plans that exist in any dioceses or teaching Communities, nor is it an attempt to discover principles of supervision nor reasons for the desirability of supervision. It is entirely limited to the actual supervision received by a number of teachers, in a number of schools, over a definite period of time.

ORIGIN OF THE PROBLEM

The advisability of carrying on such a study as this was suggested during a summer school course in secondary school supervision conducted by the writer at the University of Notre Dame during the summer of 1930. The first impulse to make such an investigation came from the students themselves, who, perhaps, were tiring of theories and principles of supervision while they felt that they themselves were not receiving the kind or amount of supervision being set down in theory as desirable. Such questions led to an analysis of the supervision being received by the members of the class. A previous investigation made by the writer of the periodical and book literature on the subject served as a corollary of this first analysis, neither to verify nor contradict, but to give a setting. This survey of the literature on Catholic school supervision is found elsewhere.¹ The upshot of all the class discussion was that the working out, distribution, and collection of a questionnaire on Catholic school supervision was taken over as a class project.

METHOD OF THIS STUDY

The questionnaire as finally adopted was the outgrowth of study and discussion that occupied the class for several days. A rough draft was first submitted by the instructor; this formed

¹ "The Challenge of School Supervision." *Catholic School Journal*, Vol. 30, No. 10, Oct., 1930.

the basis of discussion and revision. The questionnaire is included here.

The mimeographed questionnaires were given to some five hundred teacher-students, Religious and secular priests, who were in residence during the summer session at the University of Notre Dame. There was no conscious selection of the teachers who were given the questionnaires, eight living centers being covered in a fairly representative manner.

It may be well here to state that the writer is under no misapprehension that a questionnaire study of this kind is a very valid or reliable method of investigation. The disrepute in which the questionnaire is held today is largely justified, as numerous writers have shown. Yet it is the most feasible, if not the most scientific, procedure to follow. Care was taken to eliminate, as far as possible, the personal factor. No names were requested to be signed; the phraseology was subjected to careful criticism; and verbal explanations were sometimes given the teachers by those in charge of the distribution of the questionnaire. Reflection has shown that the questionnaire as finally adopted could be improved, and yet in its present form it is a source of data that are probably fairly accurate.

QUESTIONNAIRE ON CATHOLIC SCHOOL SUPERVISION

PURPOSE—This questionnaire has been devised to secure more precise information in regard to present practices in the supervision of Catholic schools than is generally found in the literature devoted to these problems.

SUPERVISION—WHAT IT MEANS—As used in this questionnaire, the term Supervision applies to the function of aiding the classroom teacher in the improvement of her teaching, this function being carried out by the principal of the school, the religious Community supervisor, or some such official as suggested below. Supervision is not inspection, nor is it the occasional friendly "dropping in" on the teacher.

REQUEST—Your frank, honest checking of the various items is earnestly desired.

Name of Teaching Community: Diocese:

Position:

- a. Grade Teacher b. Secondary Teacher c. Grade Principal
- d. Secondary Principal

Number of hours taught per week during last scholastic year:

Number of teachers in your school: a. Full time ; b. Part time

Did you have Supervision last year from: Number of times in year:

- a. Religious Community Supervisor a.
- b. Diocesan Superintendent or Assistant b.
- c. Your principal c.
- d. Your pastor or assistant d.
- e. Any others e.

Approximate length of visit by each:

- a. b. c. d. e.

Did you generally know when you might expect a supervisory visit from each:

- a. b. c. d. e.

List the secondary school subjects that you taught during last year:

Name the elementary grades you taught during last year:

If part time elementary school teacher, name grades taught:

Did conferences for criticism and suggestion follow supervision by:

- a. Religious Community Supervisor
- b. Diocesan Superintendent or Assistant
- c. Your principal
- d. Your pastor or assistant
- e. Any others

How many times, approximately, did you have a demonstration lesson given you? By whom?

Did you use standardized tests last year?

In what subjects?

Did your supervisors make use of standardized tests in supervising your work?

- a. Religious Community Supervisor
- b. Diocesan Superintendent or Assistant
- c. Your principal
- d. Your pastor or assistant
- e. Any others

Number of general faculty meetings held in your school last year:

Number of these general faculty meetings devoted to the work of supervision:

Do you think that these meetings devoted to supervisory problems aided you in the improvement of your teaching?

If not, why not?

Was your advice or cooperation sought in planning the supervisory program by:

- a. Religious Community Supervisor
- b. Diocesan Superintendent or Assistant
- c. Your principal
- d. Your pastor or assistant
- e. Any others

Check the items that were used in supervision of your teaching by each of the types of supervisory officials:

Column 'a' for Religious Community Supervisor

Column 'b' for Diocesan Superintendent or Assistant

Column 'c' for Your principal

Column 'd' for Your pastor or assistant

Column 'e' for Any others

a b c d e

1. Teachers' Meetings
2. Departmental Meetings
3. Class visitation
4. Individual conferences
5. Demonstration teaching
6. Inter class visiting
7. Suggested professional reading matter
8. Scientific research
9. Rating plan of teaching efficiency
10. Lesson Plans
11. Educational Lectures

Do you think that the supervision that you had last year had a definitely beneficial effect on your teaching? Yes? No?

If not, state the reasons why you think it was not beneficial:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

TABULATION OF REPLIES

1. There were, in all, 185 questionnaires, or 37 per cent, returned whose replies were usable. The teaching Communities were represented as follows:

Sisters of the Holy Cross.....	46	School Sisters of Notre Dame..	2
Sisters of St. Joseph.....	24	Sisters of Charity of Providence	1
Sisters of St. Dominic.....	17	Sisters of Charity.....	1
Sisters of St. Ursula.....	15	Sisters of St. Francis of Mary Immaculate	1
Sisters of St. Benedict.....	11	Sisters of Immaculate Heart of Mary	1
Sisters of Mercy.....	8	Brothers of the Holy Cross...	7
Sisters of St. Francis.....	6	Xaverian Brothers.....	5
Sisters of Notre Dame de Namur	6	Order of St. Benedict.....	1
Sisters of Charity B.V.M.....	6	Society of Mary.....	1
Sisters of the Holy Humility of Mary.....	4	Secular Priests.....	4
Sisters of the Presentation of B.V.M.	4	Unclassified	8
Servants of the Holy Heart of Mary	3	Total	185
Poor Handmaids of Jesus Christ	3		

2. The diocesan locations of 165 teachers were given as follows:

1. Fort Wayne.....	20	27. Toledo	2
2. Chicago	19	28. Trenton	2
3. Cleveland	12	29. Wheeling	2
4. Baltimore	9	30. Belleville	1
5. Indianapolis	8	31. Covington	1
6. Detroit	6	32. Davenport	1
7. Louisville	6	33. Des Moines	1
8. Columbus	5	34. Dubuque	1
9. Philadelphia	5	35. Erie	1
10. Grand Rapids	5	36. Green Bay	1
11. Pittsburgh	4	37. Harrisburg	1
12. Cincinnati	3	38. Helena	1
13. Kansas City	3	39. Houston	1
14. Los Angeles	3	40. La Crosse	1
15. Richmond	3	41. Leavenworth	1
16. Salt Lake	3	42. Little Rock	1
17. Sioux Falls	3	43. Manchester	1
18. Scranton	3	44. Milwaukee	1
19. Wichita	3	45. Mobile	1
20. Boise	2	46. Nashville	1
21. Concordia	2	47. Newark	1
22. Galveston	2	48. New Orleans	1
23. Grand Island	2	49. St. Joseph	1
24. New York	2	50. San Antonio	1
25. Peoria	2	51. Sioux City	1
26. Rockford	2	52. Wilmington	1

The 165 teachers who filled in this item represent fifty-two dioceses. This appears to be a fair sampling. Of course, knowing what one teaching in one diocese receives in the way of supervision tells nothing about what another teacher in the same diocese may receive. But, as a general index of what prevailing conditions are, this appears to be fair.

3. The teachers described themselves in this fashion:

Grade Teachers	36
Secondary Teachers	116
Grade Principals	20
Secondary Principals	29

This gives a total of 201, although only 185 questionnaires are used in this study. The reason for the discrepancy is that some teachers hold several positions at the same time, as, for example, five who are secondary teachers, secondary principals, and grade principals.

4. The sum number of hours taught per week by 161 teachers was 24.2; the range was from five to forty-two.

5. The mean number of full-time teachers was eleven, as determined from the replies of 160 teachers on this item. The

range was from two to forty. The average of part-time teachers from ninety-three replies is two, the range being from one to ten.

6. The following numbers of teachers had supervision from the specified individuals during the last scholastic year.

(a) Community Supervisors	78 teachers, or 42%
(b) Diocesan Superintendent or Assistant.....	36 teachers, or 19%
(c) Principal	69 teachers, or 37%
(d) Pastor or Assistant	41 teachers, or 22%
(e) Others	51 teachers, or 28%

In the (e) group were mentioned the following, with the number of times mentioned in parentheses: state inspector or supervisor (14); music supervisor (4); state examiner (2); state superintendent (2); state and county officials (2); Mother Superior (2); art supervisor (2); and one time for each of the following: Provincial Superior, athletic supervisor, health supervisor, prefect of studies, and supervisor from state university.

7. The average frequencies of supervisory visits from the various types of school supervisors are indicated in the following table. The number in the left-hand column, in parentheses, indicates the number of replies used in obtaining the averages.

<i>Supervisory Official</i>	<i>Average Number of Visits</i>
(a) Community Supervision..(72).....	3
(b) Diocesan Superintendent..(26).....	2
(c) Principal ..(53).....	67
(d) Pastor ..(34).....	69
(e) Any Others ..(41).....	3

8. The average length of supervisory visits is indicated by Table 2.

<i>Supervisory Official</i>	<i>Average Visit in Minutes</i>
(a) Community Supervisor ..(49).....	64
(b) Diocesan Superintendent (20).....	57
(c) Principal ..(53).....	33
(d) Pastor ..(38).....	33
(e) Any Others.....(31).....	66

9. Of the seventy-eight teachers who indicated that they had had supervision from the Community Supervisor, twenty-three knew when to expect a supervisory visit from this official; four from a group of thirty-six knew when to expect a visit from the Diocesan Superintendent; ten of sixty-nine knew concerning

the visitation by the Pastor or his assistant; and thirteen from fifty-one knew when to expect supervisory visits from all other supervisory officials.

10. Teachers of practically all secondary-school subjects were included in this study. The ten most frequently mentioned (with frequencies in parentheses) follow: English (62); Religion (52); Latin (49); History (43); Algebra (32); Geometry (28); Spanish (14); Biology (11); Physics (10); and Chemistry (9). Besides these, were mentioned German, Music, Commercial Subjects, Art, Polish, Civics, Greek, Drawing, Domestic Art, Commercial Geography, Physiology, General Science, and Public Speaking.

11. Of forty-nine grade teachers included in this study, twenty-three taught the eighth grade, thirteen the seventh; five the sixth; four the fifth; two the fourth; one the third; and one the first. Three teachers, in addition, were part-time teachers of the sixth, seventh, and eighth grades.

12. The frequencies of conferences following supervision by the various supervisors follow:

TABLE 3

<i>No. Having Supervision from:</i>	<i>No. Having Conferences Following Supervision</i>
(a) Community Supervisor ..(78).....	59
(b) Diocesan Superintendent (36).....	18
(c) Principal(69).....	52
(d) Pastor(41).....	15
(e) Any Others(51).....	25

13. Demonstration lessons were given to twenty-seven teachers of this group during the year. One teacher had three demonstration lessons per week given her; the average for the twenty-six others was ten for the year. The demonstration lessons were given by the following persons, with the frequency of mention in parentheses: Community supervisor (10); other teachers (7); Sisters of other orders (2); Principal (4); Pastor (3); Religious superiors (1); Public school teacher (1); Superintendent (1); Special subject supervisor (1); and Public supervisor (1).

14. Standardized tests were used by ninety-eight teachers of the group in the following subjects (frequency of mention in parentheses): grade subjects (38); English (35); Latin (18); History (14); Geometry (9); Algebra (8); Mathematics (8); French (6); Biology (6); Physics (6); Chemistry (5); Book-

keeping (5); General Science (2); Religion (2); Civics (2); Industrial Geography (1); Economics (1); Typewriting (1); and Health (1).

15. Nineteen teachers (24 per cent of those supervised) indicated that the Community Supervisor made use of standardized tests in supervising their teaching; sixteen teachers (44 per cent indicated the same practice concerning the Diocesan Superintendent; twenty teachers (29 per cent), the same concerning the principal; none concerning the Pastor; and seven teachers (14 per cent), the same concerning the other supervisors who were not included under the other headings.

16. The item concerning the number of faculty meetings attended during the school year was answered by 141 teachers of the 185. This, probably, does not mean that all of the remaining 44 had attended no faculty meetings, for some of this group undoubtedly unintentionally failed to answer this question. On the other hand, some had had no faculty meetings at all. The average attended by the 141 teachers was thirteen during the year, somewhat more than one a month.

17. Sixty-three teachers (45 per cent of all who had attended faculty meetings) indicated that some of the meetings attended were devoted to supervisory problems, the average number of these sixty-three cases being six during the school year. Six teachers of the group of sixty-three (10 per cent) believed that the meetings devoted to supervisory problems were not beneficial. The reasons advanced for their judgment was that the material of the meetings was too superficial, that it did not bear directly on the teaching, and that there was no carrying out of the plans and suggestions discussed in the meetings.

18. Cooperation of the teachers was sought in planning supervision by the various supervisors in the following number of cases: (a) Community Supervisor, 25 (32 per cent of those supervised); (b) Diocesan Superintendent, 5 (14 per cent); (c) Principal, 44 (64 per cent); (d) Pastor, 10 (24 per cent); and other supervisors, 2 (4 per cent).

19. The frequencies of use of some devices for securing better supervision by the various types of supervisors are indicated by Table 4.

20. Of 105 replies to the last item in the questionnaire, there were 85 affirmative answers to the question "Do you think that

the supervision that you had last year had a definitely beneficial effect on your teaching?"; eighteen negative answers; and two answers indicating indecision. A number of reasons for the ineffectiveness of supervision were advanced by those who thought that they were not benefited by the supervision that they had received. Those that were given more than one teacher, with the number of times they were mentioned in parentheses include the following: supervisory visits too short (5); too infrequent (4); not followed up (4); unorganized (3); supervisor untrained (3); too general (2); becomes merely inspection (2).

TABLE 4
Items used

	<i>Types of Supervisors</i>				
	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>
1. Teachers' Meetings	38	11	52	6	2
2. Departmental Meetings	13	5	25	4	5
3. Class Visitation	49	20	50	16	25
4. Individual Conferences	38	3	39	4	11
5. Demonstration Teaching	19	1	12	3	8
6. Inter-class Visiting	8	1	16	0	2
7. Suggested Professional Reading Matter	33	6	33	2	10
8. Scientific Research	3	2	3	1	0
9. Rating Plan of Teaching Efficiency	13	3	9	1	4
10. Lesson Plans	24	5	21	2	6
11. Educational Lectures	19	7	17	5	5

* Column "a" is for Religious Community Supervisors.

Column "b" is for Diocesan Superintendent.

Column "c" is for Principal of the school.

Column "d" is for Pastor or Assistant Pastor.

Column "e" is for Other Supervisors.

CONCLUSIONS

An analysis of the data of this study, brief and inadequate though they may be, leads to the following conclusions:

1. Forty-six teachers or one-fourth of all those who replied to this questionnaire had had no supervision whatsoever during the year involved. This appears to indicate a serious lack of appreciation of the importance of supervision. The seriousness is intensified when it is discovered that these teachers belong to eight different teaching orders, and that they have been teaching in twenty dioceses throughout the country. Of these dioceses, eight are represented by more than one teacher. The seriousness of the situation, however, is alleviated somewhat when it is learned that precisely one-half of these forty-six teachers belong to one Community, and that they are located in eight dioceses. Furthermore, of the forty-six who had no supervision, thirty-four

are secondary school teachers, while only twelve are grade teachers. This may only be in keeping with the prevailing practice in supervision, for generally elementary teachers have received more and better supervision than high-school teachers. It may easily be explained that, while these teachers failed to receive any supervision from the Community supervisor and from the Diocesan Superintendent during the year studied, many, no doubt, had received such supervision the previous year. But, so far as supervision by the principal is concerned, there appears to be little reason why, if there is any supervision at all, it should not exist throughout the year and every year.

2. The bulk of supervision seems to be carried on by Community supervisors and by principals. In regard to these two, the classroom teacher seems to get more actual supervision from the second.

3. Supervision tends to become merely inspection if it is not developed cooperatively, and if the classroom visitation is not followed by helpful criticism. Of all the supervisory officials involved in this study, it appears that the principal seeks more than any other to put supervision on a helpful, constructive basis. It is lamentable that other supervisory officials fail to do likewise.

4. It would appear that a good opportunity for helpful supervision was being lost in the failure of principals to utilize the faculty meetings for this purpose. This would be true even of those principals who have busy days with little time left for actual classroom visitation.

5. Much more should be done to put supervision on an objective basis. Standardized tests were used in only 34 per cent of the cases as an aid to supervision, although 52 per cent of all the teachers were using standardized tests in their own work. A rating plan of teaching efficiency was used in only 17 per cent of the cases, while scientific research was used in only nine cases, or five per cent of all those supervised. Critically minded teachers are aware of the subjective character of the supervision that they receive. One says: "my teaching was all that was to be expected by the supervisor"; another, "the supervisor thought everything satisfactory"; and a third, "the supervision was entirely subjective."

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GENERAL METHODS OF TEACHING SPELLING¹

Several alternative methods of teaching spelling have been proposed from time to time and are in use to various extents in the elementary schools at present. While the value of method in teaching spelling has been questioned, conclusive evidence is readily available that some methods produce much greater proficiency than do others. Comparisons discussed in this article demonstrate that different methods do not yield the same final result even when the differences in the methods are less than between no method whatever and a combination of the best procedures in the teaching of spelling. Alternative methods that do not yield significantly different results immediately may furnish desirable outcomes such as attitudes and interest, independence in ability to study, and others that are of even more importance than a difference in number of words actually spelled.

As a result of some of the early inquiries into the teaching of spelling, it was proposed that incidental instruction replace the formal teaching of the subject. Undoubtedly the formal teaching of the subject included grave limitations in regard to both the matter taught and the methods used. Cornman (1, 47)² suggested that the teaching of spelling should consist mainly of instruction in the words encountered in the study of the other school subjects as these words appeared and apart from formal instruction. In the way in which Cornman suggested, the method is entirely obsolete. The evidence that Cornman furnished was based on the work of only a few pupils. Wallin and others (1, 255 and 256) have shown that regular instruction in spelling is necessary to achieve the proficiency that children and adults need. An incidental method of instruction leaves the identity of the words to be taught very vague and their selection to the

¹This is the fourth of a series of articles on the teaching of spelling. The fifth will appear in the April issue of the CATHOLIC EDUCATIONAL REVIEW.

²As in the other articles of this series, the references given are to "An Annotated Bibliography of Studies Relating to Spelling," by Sisters M. Irmina, M. Visitation, and M. Gabriel, and to Supplement No. 1 of that Bibliography by T. G. Foran and Robert T. Rock, Jr., *Educational Research Bulletins*, 3, No. 1, 1928, and 5, No. 1, 1930. A supplement for 1930 will be published in the April issue of the CATHOLIC EDUCATIONAL REVIEW.

caprice of the individual teacher. The bane of the earlier teaching of spelling was the inclusion of words of great difficulty but little importance and the only decision on the importance and hence inclusion of a word must be reached through extensive studies of spelling needs. The inclusion of unnecessary words is almost certain to exclude others of greater importance. The duties of each grade are so poorly defined that spelling efficiency becomes haphazard. Many other objections have been raised to the incidental method and even extensive alterations in the fundamental plan does not make it desirable.

Gates conducted a study whose purpose was to compare a modern systematic method of teaching with one that is described as *opportunistic* (1, 75). Pupils in two first grade classes were matched for chronological age, intelligence and other characteristics. Twenty-five children formed each group. The systematic method of teaching followed a course of study that was more definitely determined, outlined, and organized beforehand than the other. The daily lessons were more definitely arranged, periods for study or definite lessons were more rigidly prescribed, the accomplishment of these particular assignments more strictly required, and the order of the development of the topics more fully developed by the nature of the subject matter and more rigorously adhered to. The opportunistic method utilized a less definite program of studies and activities while aiming more to conform to the inclinations and interests of the pupils. To a greater extent the teacher awaited, and attempted to utilize, the self-initiated urges of the pupils to learn to read, write, spell, etc. Given the ripe opportunity, the facts or abilities were furnished as the occasion demanded. The subjects were therefore taught less systematically and more in accordance with such opportunities as occurred or were provided. "The comparison, then, is not between the extreme traditional daily-lesson-in-the-book-plus-recitation method and an extreme do-as-you-like procedure, but between what, for want of better terms, may be called modern systematic teaching with considerable emphasis on pupil initiative and a considerably less systematic procedure in which the pupils control the amount, kind, and order of learning, with the teacher taking advantage of opportunities for instruction as they are afforded" (1, 75, p. 683).

The experiment lasted throughout the first grade, at the end of which Gates administered a series of tests in several subjects to the twenty-five pairs of pupils. The mean score in spelling for the class taught by the systematic procedure was 8.9 points, while the score for the opportunistic class was 6.2. The difference of 2.7 is over four times the corresponding probable error of the difference and indicates quite definitely the superiority of the systematic method of teaching as opposed to a method that is less organized and planned. Twenty per cent of the pupils taught by the opportunistic method failed completely on the final test, and none obtained perfect scores, whereas none of the pupils in the systematic class received zero scores and some almost perfect scores. Gates is careful to call attention to the fact that the systematic method was not a highly organized and rationalized procedure but one which is duplicated in many of the best schools of the country. While the experiment lasted only a year, it seems very clear that the opportunistic method did not enable the children to make as much progress as the systematically taught class accomplished.

From the results of Wallin, Gates, and others, it seems clear that the teaching of spelling must be organized according to definite plans and methods which, of course, are flexible enough to provide for the circumstances and exigencies of particular conditions. A ritualistic method of teaching spelling is to be condemned as much as no method at all. But there are principles of method which have been shown to improve spelling ability and these should be employed as means of furthering spelling ability. An examination of some of the most important methods will reveal their known advantages and limitations.

One of the purposes of teaching spelling is to provide pupils with ability to spell such words as are needed in their writing of connected discourse. It has frequently been suggested that the most effective means of securing proficiency in composition spelling is to teach spelling in context form rather than in the conventional list or column method. It has been shown by several experiments that there is a significant loss from column to context spelling. It is therefore urged that pupils be taught in the way in which spelling is utilized in order to avoid the loss that results from the transfer from one type of activity to the

other. When the context method is employed, the words to be taught are embedded in a selection with such other words as may be necessary to furnish meaning to the whole as well as to each of the words of the lesson. The use of each word is illustrated in this way rather than by unrelated sentences as in the column method of teaching.

While the context method of teaching spelling was proposed earlier, Winch was the first to investigate its merits objectively (1, 269). Winch failed to observe any superiority of this method of teaching over the usual list method. Hawley and Gallup (1, 92) conducted an extensive study of the problem with eleven hundred children in grades three to eight, inclusively. Classes were paired and initial tests in spelling were used to measure the spelling ability of the groups before the experimental methods were begun. The experiment lasted for thirty lessons and tests were given at the end of each group of ten lessons. These tests were of both list and context form and the words that they included were from the grade assignments. The fourth test covered the entire list of words and was intended to measure the lasting character of the two methods of instruction. The results of the first and final tests are given in Table 1. It will be observed that in all cases pupils obtained higher scores on the list tests than on the context tests regardless of the method by which they were taught. In the third grade the pupils who were taught by the column method increased their scores on the context test more than they did on the list test. Since the initial scores of the two groups were not equal, it is very difficult to assay the gains that were made. Probably the best data for this purpose are for all grades except the third combined. The initial scores of the two groups are roughly the same. Those taught by the list method gained more both in list and in context spelling than those taught by the context method but the differences are so slight as to be insignificant. Their main indication is that there is no superiority in the context method of teaching even when the criterion be context spelling. In speaking of the lower scores on the context than on the list tests, the writers state that "It appears then to be true that in general the loss in spelling ability which results when pupils write in context cannot be prevented any more effectively by using a sentence method than

it can by using the list method. By comparing results of the first set of tests with those of the fourth test it is seen that the loss in context spelling over list spelling is greater in the case of unfamiliar words than it is in the case of familiar words" (1, 92, p. 309). Hawley and Gallup conclude that there is no advantage in having children write their spelling words in sentences and that if teachers are to have words written into sentences they must see values in that procedure, other than spelling values.

TABLE 1.—*Results of Teaching Words by the List and Context Methods.*
Hawley and Gallup, 1, 92, 308-309.

Grade		Test I		Test IV	
		List form	Context form	List form	Context form
3	Taught by List:				
	Number of pupils.....	81	81	82	87
	Per cent correct.....	77.7	69.2	88.7	86.5
	Taught by Context:				
5 & 6	Number of pupils.....	56	56	57	57
	Per cent correct.....	62.3	55.0	88.1	83.4
	Taught by List:				
	Number of pupils.....	202	201	203	205
4 to 8	Per cent correct.....	59.6	55.6	89.9	86.8
	Taught by Context:				
	Number of pupils.....	165	166	171	171
	Per cent correct.....	63.5	59.2	89.8	88.8
	Taught by List:				
	Number of pupils.....	412	412	418	420
	Per cent correct.....	68.4	65.0	90.5	89.2
	Taught by Context:				
	Number of pupils.....	458	457	456	456
	Per cent correct.....	70.8	65.8	89.7	88.4

A comprehensive study of this problem was made by McKee with 275 seventh-grade pupils (1, 168). The investigation included three experiments. The first, Experiment A, compared column and phrase methods of presenting words. Experiment B compared column and sentence methods while Experiment C was devoted to column and paragraph methods. The entire

experiment consisted of twenty-four lessons. The first eight of these lessons formed Experiment A. The pupils formed two groups of equal ability and these groups alternated in the use of the column and phrase methods in the first and last four lessons of the eight lessons of Experiment A. The same procedure was followed for the other experiments. Hence lessons 9 to 16 dealt with column and sentence methods while lessons 17 to 24 were taught by column and paragraph methods. Each spelling lesson included twenty words and occupied a school week. Tests at the beginning, middle and end of the week provided measures of improvement. In using the context method the words were printed in boldface type in their context with the same type being used for the words when they were taught in list form. Tests of delayed recall were given nine weeks after the last regular testing on a given lesson had been completed. These delayed tests used new context and column tests for each lesson. McKee compares the methods for entire groups and for smaller groups that were formed of children of different degrees of spelling ability.

Only a small portion of the results can be included in this review. Comparisons of the gains made by the several groups are rendered difficult by the differences between these groups at the beginning of the experiment. In five of the eight lessons the groups were of about equal ability on the first test given just before the beginning of Experiment A. In all of these the gains made by the pupils taught by the column method were greater than the gains made by the equivalent context groups. While the differences on the final tests were small, they were consistent and generally about four times the probable errors of the differences as McKee has calculated them. When the pupils were sectioned on the basis of their spelling ability, pupils of all levels of ability profited more from the column method than from the phrase method. On the delayed recall tests there is a considerable difference in favor of the column method. The results are condensed in Table 2. When the words that had been studied were presented in new settings, the column group excelled the context group by a small amount which, however, is statistically significant but probably the more important meaning of these results is that the context method is not better than the list method. Small advantages are eminently valuable but according to all the

criteria employed by McKee, these advantages lie with the list method rather than the phrase method. There seems no justification, therefore, for supplanting the list method by the more difficult procedure of teaching by such a unit of context as the phrase.

In Experiment B the column method and the sentence method were compared. The conduct of the study was the same as that of Experiment A. While the differences between the methods are not always significant, the trend seems definitely in favor of the column method but the differences are less than between column and phrase methods. Table 2 contains a few results of the delayed recall and new sentence tests. In Experiment C the methods used were column and paragraph. The differences on the delayed recall tests were much greater in this experiment than in either of the others. The difference of 1.69 is thirteen times the corresponding probable error and on the tests of the words in new settings, the column group excelled the paragraph group by a greater margin than in the previous sections of the investigation. Table 2 contains some of the data that McKee obtained. More emphasis is placed on the results of the delayed recall and new phrase, sentence, or paragraph tests than on the results of the tests given immediately after the completion of the lessons since the main purpose in teaching spelling is to secure permanent rather than merely temporary improvement.

TABLE 2.—*Comparisons of Column and Context Methods of Teaching Spelling*
McKee, 1, 168, pp. 252-3, 341, 345.

	Delayed Recall Tests			New Form Tests		
	Mean	Diff.	P. E.	Mean	Diff.	P. E.
Experiment A						
Column.....	16.00	1.01	.13	15.29	.37	.13
Phrase.....	14.99			14.92		
Experiment B						
Column.....	15.74	.84	.13	14.97	.07	.10
Sentence.....	14.90			14.90		
Experiment C.....						
Column.....	14.81	1.69	.13	13.86	.74	.15
Paragraph.....	13.12			13.12		

McKee summarizes the results of his investigation and their implications as follows:

1. In the column-phrase experiment, pupils who used the column form secured results superior to those obtained by pupils who used the phrase form in the amount of spelling ability acquired during the learning period, and in ability to spell words previously studied nine weeks after the formal teaching process had been completed. The two groups showed approximately equal ability to spell words previously studied in new phrase form.

2. In the column-sentence experiment, pupils who used the column form secured results superior to those obtained by pupils who used the sentence form in the amount of spelling ability acquired during the learning period, and in ability to spell words previously studied nine weeks after the formal teaching process had been completed. The two groups showed approximately equal ability to spell words previously studied when presented in new sentence form.

3. In the column-paragraph experiment, pupils who used the column form secured results superior to those obtained by pupils who used the paragraph form in the amount of spelling ability acquired during the learning process, and in the ability to spell words previously studied nine weeks after the formal teaching process had been completed. They were also superior in the ability to spell words previously studied when presented in new paragraph form.

"The conclusion to be drawn from the results of the three experiments is that context exercises, as used in this investigation, do not constitute a procedure in the teaching of spelling which is as efficient as the common column form. When to the fact of their inferiority is added the amount of time and energy necessary for the construction and administration of these context forms in the classroom, they become not only inefficient but also impracticable," (1, 92, 348).

Gildemeister (1, 80) compared the efficiency of teaching spelling in the traditional column way with a "thought" method whereby spelling was taught by means of fables and stories. In the final tests the two groups obtained approximately equal scores but some advantage was observed in pupils' compositions when they had been taught by the context method.

An important aspect of the merits of list and context methods of teaching spelling is the contribution they make to the pupils' meaning vocabularies. This feature of the problem has been

studied by Distad and Davis (2, 29). Their results are of more significance for the methods of testing spelling than for methods of teaching. Teaching the meanings of words is an integral part of teaching spelling and illustrative sentences are invariably used with column methods of teaching. When properly used, there is no reason why pupils should not learn the meanings of words as effectively as they learn to spell the words. There are, however, aspects of the question of method that have not been fully covered in the investigations that have been reviewed. In view of the cumbersome character of the context method, it appears that the advantages that it seeks must be provided for in the use of the column method through the generous use of illustrative sentences, emphasis on correct spelling in all written work, and in other ways.

The consensus of the studies of Winch, Hawley and Gallup, McKee, and Gildemeister is plainly in favor of the column method of teaching. Economy of time is a criterion which must not be lost sight of in the emphasis placed on achievement. The close similarity in achievement of pupils taught by these methods should not be interpreted as indicating that method is of little importance as such a conclusion is wholly unwarranted by the conditions under which the data were secured.

Two common alternative methods of teaching spelling are the test-study and the study-test methods. The former is also known as the pre-test and individual method. According to the study-test method, pupils are taught and study all the words of an assignment. They are then tested for their mastery of the words. The test-study method utilizes an initial test which is given before the assignment is begun. Pupils then study the words that they misspelled, each pupil specializing on his own mistakes. A pupil who spelled a word correctly that was misspelled by all other members of the class would not have to study the word. Either of these two general procedures is employed in all teaching of spelling and in view of their alternative character, it is important to evaluate them.

Experimental studies of the relative value of the test-study and study-test methods have been made by Kingsley, Keener, Woody, Kilzer, Steinberg, and Gates. Numerous other studies have dealt with the claims of these methods but as such discussions were not based on objective evidence, they do not merit consideration. The first investigation of this problem was re-

ported by Kingsley (1, 130). Kingsley's data were obtained from Grades V to VIII in two schools in which the methods were in use for over a year. Table 3 contains the number of words misspelled in each grade and by pupils using each method. In the table, *a* designates the test-study method and *b* the study-test method. Kingsley records that on the pre-test, 55 per cent of the pupils were able to spell all the words and 25 per cent missed only one. The burden of Kingsley's argument is the time that would be saved through teaching only the words that need to be taught rather than treating all words as equally unknown and

TABLE 3.—*Number of Words Misspelled in Test-Study (a) and Study-Test (b) Classes.* Kingsley, 1, 130, p. 128.

Grade	Number of Words Misspelled							
	0		1		2		3	
	<i>a</i>	<i>b</i>	<i>a</i>	<i>b</i>	<i>a</i>	<i>b</i>	<i>a</i>	<i>b</i>
V.....	20	12	7	10	4	5	2	4
VI.....	21	23	7	7	1	4	2	3
VII.....	16	10	8	8	4	6	2	4
VIII.....	17	15	8	5	4	6	2	3
Total.....	74	60	30	30	13	21	8	14
							2	5
							.5	3
								.5

difficult. "To ask these pupils to spend a fifteen-minute study period on the lesson, before testing, would be to waste nearly 95 per cent of the time and, in some cases, actually to reduce the spelling ability" (1, 130, p. 128). Keener's study (1, 123 and 124) led to inconclusive results for the most part. Some of the findings were:

1. For all grades combined, individual instruction is slightly superior to group instruction.
2. There are some indications that the group method secures better results than the individual method in the second and third grades.
3. Excluding the pupils in the second grade, pupils of all degrees of spelling ability profit more from the individual method than from the group method. Large numbers of pupils spelled 80 to 90 per cent of the words correctly on the initial test. "If a pupil

can spell 80 words out of a given list of 100 words, it seems folly to have him spend time on the entire 100" (1, 123, p. 128).

4. The testimony of the majority of teachers at the end of the experiment was very markedly in favor of the individual method. Even though many of the teachers had had no previous experience with the individual method they favored it after this contact with it as it saved pupils' time, increased interest in spelling, and provided teachers with opportunities of giving help where it was needed.

5. On the average about 12 per cent of the pupils were excused from the study of spelling because their initial score on the week's work was perfect.

Woody (2,109) conducted a study of these methods in the sixth, seventh, and eighth grades. The study-test method consisted as usual of devoting four days of the week to the study of the week's assignment and the fifth day to testing and review. In the pre-test classes, the words of the week were given as a test on Monday and each day's lesson consisted of the words missed on the previous day's test. Woody contrasts the methods in the following way which is reproduced on account of its definition of these methods of teaching.

METHOD 1

Study-Test Method

1. Five new words and five review words taught each day.
2. Children study the words before being tested on them.
3. Teacher directs all children in study of each word.
4. All the children must study the words assigned.
5. The teacher largely controls the formation of the habits of study.
6. The children were tested on the ten words of the daily assignment for four days of the week, and on the twenty words for the week on Friday.
7. The children were tested on each word three different times.
8. There was some testing of spelling each day of the week.

METHOD 2

Study-Test Method

1. Twenty words for the week given on the first day.
2. Children are tested on the words before studying them.
3. Children study only the words missed on the test.
4. Children who spelled all of the test words were excused from the spelling lesson.
5. The children must assume greater responsibility for formation of study habits.
6. The children were tested on twenty new words per week on Monday, Wednesday, and Friday, and on the twenty words of the previous week on Wednesday and Friday.
7. The children were tested on each word five different times.
8. There was no testing of spelling on two days of the week.

While this program is not followed in all its respects whenever the test-study method is used, it illustrates a common plan.

The data are compiled for pupils who had perfect attendance during the experiment and for some who did not miss more than two days. Each pupil in the test-study class was matched by one in the study-test class and forty pairs of pupils were present for all lessons. Seventy pairs did not miss more than two days. Delayed recall tests were given at various intervals. The mean scores together with the differences, standard errors of the differences and other data are given in Table 4.

TABLE 4.—*Comparison of Study-test and Test-study Methods of Teaching Spelling*
Woody, 2, 109.

N	Test	Study-test		Test-study		Diff.	S.D. diff.	Ratio
		Mean	S.D.	Mean	S.D.			
40	Final.....	44.0	13.3	46.1	14.1	.2.1	3.06	.69
40	1 mo. later.....	47.4	12.0	48.6	15.9	-3.8	3.14	-1.21
40	2 mo. later.....	44.6	12.8	44.4	14.3	-0.2	3.03	-.07
40	September.....	36.7	18.5	37.7	14.8	1.0	3.74	.27
70	Final.....	41.9	15.0	44.7	15.2	.2.8	2.55	1.10
70	1 mo. later.....	43.8	15.5	41.8	17.3	-2.0	2.77	-.72
70	2 mo. later.....	42.0	16.2	41.8	17.2	-.2	2.82	-.07
70	September.....	33.6	22.2	36.4	17.7	.2.8	3.40	.82

Negative differences are in favor of the study-test method.

The differences in every instance are negligible whether they favor the study-test or the test-study method. A comparison of the errors shows that there are just as many resulting from one method as from the other. The time saved by the test-study method is an advantage which renders it superior to the study-test even with no differences in actual accomplishment in spelling. Such time saved may be devoted to other subjects in which the pupils need it.

Kilzer's study (1, 129) appeared about the same time as Woody's and Kenner's. Thirty-four schools in eight states co-operated in this investigation in which over a thousand ninth grade pupils participated, but this number was reduced to 777 when the final recall tests were given. Two lists of twenty-five words each were used, the words in each list being of the same frequency of occurrence and difficulty. The lists were alternated for the classes in each group so as to secure equivalence. Kilzer does not furnish a detailed statement of his results but from the

figures provided, distinct superiority is observed in the test-study method. It is worth noting that over 40 per cent of the pupils did not misspell any word on the initial test and group instruction for these pupils is manifestly a waste of time. The more proficient spellers profited more from the test-study method than the poor spellers did but both groups gained more from the test-study method. On the delayed recall tests there were no significant differences between the two methods. Kilzer adds some observations on points that have been raised as objections to the test-study method but these will be considered later.

Steinberg's recent study³ of these methods of spelling resulted in no definite advantage peculiar to either although in certain respects the individual method proved superior. When each of Steinberg's classes is compared with itself when using the other method, the test-study method appears superior to the study-test, but when classes using different methods are compared with one another there appears to be no consistent advantage to either. The former comparison is better than the latter. Exception might be taken to the use of the Morrison-McCall Scale as a measure of improvement since it did not measure the improvement in the abilities of the pupils to spell the words that were taught. However, the writer places greater emphasis in his treatment of the results on the tests of the words that formed the instruction lists.

The most recent as well as the most comprehensive study of this problem is that of Gates.⁴ The plan of this experiment is substantially the same as that employed in the studies that have been reviewed. The experimental period lasted eighteen weeks, nine of which were devoted to each method with the classes alternating in the method followed. Additional time was required by the tests. The pupils were enrolled in ninety-eight classes from the second to the eighth grades. After the elimination of some pupils in order to secure equivalent groups, the records of twenty-nine hundred pupils were available. Intelligence tests had been used and classes could be equated for general ability as well as for initial ability in spelling. The same list of fifty

³ Steinberg, David L., "Spelling—The Individual Method versus the Class Method of Instruction." *Educ. Method*, 9, 1930, 485-491.

⁴ Gates, Arthur I., "An Experimental Comparison of the Study-test and Test-study Methods in Spelling." *Jour. of Educ. Psychol.*, 22, January, 1931, 1-19.

words was used as the first and final tests in all classes. The results are given in the following table.

TABLE 5.—*Significant Differences in Gains from Study-test and Test-study Methods in Spelling.* Gates, pp. 8-9.

Grade	First Experiment		Second Experiment	
	Difference in Gain	Diff./S.D.	Difference in Gain	Diff./S.D.
2.....	-.49	?	.71	.27
Low 3.....	1.13	?	1.40	.44
High 3.....	.03	?	-1.45	.52
4.....	.50	.27	-2.00	1.00
5.....	-2.50	1.3	-1.91	1.00
6.....	-2.83	1.6	-3.57	2.10
7.....	-1.76	1.1	.80	.50
8.....	-.44	.28	-1.1	.64

Negative differences are in favor of the test-study method.

Judged by the ordinary statistical standard, not one of the sixteen differences in the above table possesses any significance. It is to be noted, however, that the differences are more or less consistently in favor of the test-study method from the fourth grade to the eighth. In the low third and in the second experiment in the second grade, the advantage seems to lie with the study-test method. This result corroborates the conclusion reached by Keener. In Grades II, III, and IV, the duller pupils made greater gains when taught by the study-test method. In the later grades they do as well when taught by the test-study method.

These several studies agree that the difference in achievement of pupils taught by the two methods are small but there are objectives and values that are not expressed as gains in spelling ability but which are necessary criteria by which a method must be judged. Arguments for and against the pre-test method of teaching are numerous. Some of them are based at least indirectly on objective evidence and experience while others seem to have no warrant whatever. A consideration of the advantages and limitations claimed for the pre-test method of teaching spelling in the light of objective evidence will reveal the best method as far as available evidence will permit. The quantitative data

that have been examined suggest that for young pupils who have not acquired independent methods of study in spelling, the study-test plan is better but for all other pupils, the pre-test plan yields greater gains.

One disadvantage that has been alleged to exist in the pre-test method is the failure of a single test to reveal accurately pupils' abilities to spell the words of the assignment. This is attributed in part to the inaccuracy of any test and partly to the special emphasis which the test places on spelling above that which is found when the child uses the word in his own writing. This objection is easily surmounted since the best use of the pre-test method requires that the test be given not only on Monday but also on Wednesday and Friday and there is very little chance that a child will spell a word correctly on three consecutive tests and not be able to spell it at other times. If a child misses a word on the Wednesday test, it becomes part of his spelling lesson for the week. The pre-test method does not admit of but one inventory test but several and through the review tests that are given at intervals, partially known words will easily be detected. In any event, the words that are not known on the first test are surely in need of greater emphasis than those sometimes spelled and sometimes missed. Gates points out that a word that is consistently spelled correctly during the week in which it is taught and misspelled six months later has not been needed by the pupils and is therefore misplaced in the course of study. The remedy is obviously better grading of the words and provision for their use in other writing as they are learned.

It has also been objected that pupils and even teachers are apt to fail to detect errors in the pre-test and the word is therefore not included in the pupil's list of words to be learned. This trivial objection also fails to consider the probability of a word remaining undetected in its misspelled form in three tests. That there is definite educational value to having pupils correct their own papers is generally conceded. Bayles (2, 6 and 7) has shown that a relatively short period of training pupils to detect errors will result in a degree of accuracy in excess of 99 per cent. This objection is hardly worthy of consideration though it may serve some useful purpose in encouraging specific training in finding errors.

A third objection is the oft repeated one that the preliminary

test causes pupils to misspell words that they do not know and hence increases the difficulty in learning to spell such words correctly. The effect of a single misspelling is easily overemphasized. It is not entirely unreasonable to suppose that the attitude of doubt that arises when a pupil does not know how to spell a word will encourage the learning of the word and therefore not interfere but stimulate the learning. In view of the probably large number of misspellings that a pupil makes, it is exaggerating matters somewhat to insist on the deleterious effect of a single misspelling. Woody (2, 109) failed to find any tendency of initial errors to persist in the same form. Woody found that there were just as many errors resulting from the study-test method as from the test-study plan and that whatever persistency was found in the misspellings was due to other factors than the method of teaching. Gates calls attention to the tendency of children to spell unknown words phonetically. If identical errors persist, it is probably on account of the poor use of whatever method is employed rather than to intrinsic limitations in the method. Kilzer observed that errors made in the test-study method did not persist to any greater extent than did errors made in the study-test method. Kilzer recommended that pupils be instructed to forego any attempt to spell a word if they did not know it. This precaution would do away with whatever force this objection has.

A fourth objection arises from the apparent inconsistency between having a particular time allotment for spelling and the time needed by some pupils to master the words of the assignment. With such individual differences as prevail in every classroom, pupils will be spending from one to an indefinite number of minutes on the words that they must learn. It is, of course, absurd to continue the spelling lesson until all pupils have learned all words and Breed's suggestion that different standards of achievement be formulated for different grades of ability has a great deal to recommend it. When grades are sectioned on the basis of ability, the individual differences will be reduced and the difficulty overcome to some degree. Furthermore, no method can hope to develop 100 per cent spelling accuracy in all pupils and the pre-test method probably contributes more to a high degree of achievement than the study-test method.

Other objections have been presented from time to time but

these are the main ones and in the opinion of most authorities on the subject, not one of these objections has any substantial basis in fact. There will probably not be any method that cannot be criticized even though the criticism is frequently irrelevant and without a foundation that would justify it. The advantages that the test-study method possesses are not to be found only in the degree of achievement in spelling that it permits for this review of the data has shown that the method does not yield results that are very different as far as accomplishment is concerned from those obtained from the conventional study-test method.

The first advantage claimed for the test-study method is the time that it saves for nearly all pupils. It is certainly a serious waste of time to have pupils "*study*" words that they can already spell correctly. The studies reviewed have shown that remarkably large percentages of pupils can spell all but a few words in the ordinary assignment. There can scarcely be any question of the time-saving advantage of the test-study method.

Teachers generally favor the test-study method on account of its other advantages. It is not a more difficult but rather an easier method of teaching.

The method allies motivation directly to the learning task since release from the study of the words is sought by the pupils and they attempt to obtain perfect scores as soon as possible. The frequent use of tests furnishes pupils with a knowledge of their own progress which is one of the most influential motives available for use in school work. The method thereby increases interest in spelling, an accomplishment of considerable magnitude in itself since many complaints are heard of the difficulty in interesting pupils in this subject.

One of the purposes in teaching spelling is to afford pupils methods whereby they can study words independently of the assistance of the teacher. This goal is certainly stressed to a very much greater extent by the test-study than by the study-test method but at the same time, it accentuates the need of furnishing pupils with methods of studying words. The comparatively poor results of the method in the early grades are undoubtedly due to the fact that such pupils have not learned methods of studying words independently.

T. G. FORAN.

TRENDS IN CATHOLIC EDUCATION

Workers in the field of Catholic Education find it helpful to make frequent recourse to the published proceedings of the National Catholic Educational Association. These annual reports which have now grown into a library of twenty-seven volumes form an abundant store of information on such perennial subjects as affiliation and accreditation, backward children, central Catholic high schools, diocesan normal schools, the Federal Government and education, religious instruction, standardization, supervision and vocational guidance.¹

The latest contribution to this library, the Report of the Proceedings and Addresses of the Twenty-seventh Annual Meeting, held in New Orleans last June, increases the wealth of material that is available to students of Catholic education. Among the outstanding topics discussed at the New Orleans meeting which are recorded in the annual report are: the industrial situation, scientific research, the problem child, and religious education. To review even briefly all of the sixty-six papers included in the report would be impossible in the space allotted to this article. The best that can be done is to indicate by a few quotations dominant trends in Catholic Education.

The consideration of causes and preventives of industrial depressions makes opportune an article by the Rev. R. A. McGowan, Assistant Director, Department of Social Action, N. C. W. C., on "The School and the Industrial Commercial System." Father McGowan calls attention to the task that faces the school in this machine age when he says: "Learning the good life and the good civilization is, though, the lesser problem. The greater problem arises because the industrial commercial system has itself an ideal of life which it tries to impress upon the schools, an ideal fundamentally different from the traditional ideal of schools and remote from the ideal of Catholic schools. Here is the heart of the crisis of the schools, a conflict of ideals. For the industrial commercial system is so strong, pervading, insistent, and clamorous that schools are tempted to accept its ideal, or become wobbly

¹ *Bibliography of the Annual Proceedings of the Catholic Educational Association, 1904-1923.* Washington, D. C.: The National Catholic Welfare Conference.

and indecisive about their own, or be in deep earnest only about parts of their own ideal of life and indifferent to the rest. Few schools boldly and thoroughly confront this crisis of theirs and of society. Here is the pre-eminent problem of every school and above all of the Catholic school."

This thought is expressed somewhat differently by the Rev. Thomas A. Lahey, C.S.C., Ph.D., of the University of Notre Dame in his paper, "Opportunity of the Catholic College in Business Education." In treating of the present business situation, Dr. Lahey declares: "There is no lack of prosperity or of economic energy in a system that can bring the per capita wealth of a nation of one hundred and twenty millions from \$870 to almost \$3,000 in fifty years; but there is most certainly something wrong with the stewardship of the energy when almost 34,000 millionaires can grow up within the boundaries of the same nation that houses 2,000,000 aged dependents. Roger Babson was right, and he gave the educators of American manhood something to think about, when he summed up his years of statistical observation in the judgment that 'depressions are not so much a matter of money stringency as they are of somebody trying to monkey with the multiplication table and the Ten Commandments.'"

The following excerpt from the address of the Rev. James A. Wallace Reeves, M.S., S.T.D., President of the College Department of the N. C. E. A., is an apt expression of the Catholic attitude toward science. "We Catholics do not fear science, we welcome science," writes Doctor Reeves, "God still enlightens the world. He does so today, if not through prophets at least through the intelligences of men. Hence the Catholic remains poised. The theory of evolution does not affright him. Even though he lives in Tennessee, Scopes trials are not for him. He does not rail at behaviorism, a mere method in science, and thump his pulpit or dinner table when that topic is broached, any more than he ascribes the electrotonic theory of matter, the theory of radioactivity or the Fitzgerald Contraction to the workings of the devil. With Saint Paul, the genuine Catholic believes that 'whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.'"

Catholic interest in science, moreover, is neither passive nor of recent origin. The long list of Catholic scientific leaders is proof of the part that the Church has played in scientific progress. However, we should not rest on the laurels that have been won by such scientific genuises as Mendel and Pasteur. This is pointed out by the Rev. John M. Cooper, Ph.D., of the Catholic University of America, in his paper, "The Promotion of Scientific Research." Dr. Cooper in presenting strong arguments for Catholic research declares: "As Catholics we are interested in maintaining the good name of Catholic science for more reasons than one. We are interested in all truth, natural and supernatural, as coming from the God of Truth. We are interested in natural truth, not only for its own sake, but also for the light it may shed upon supernatural truth. We are interested in scientific research, because we are interested in the fair name of Catholic education, and without research the educational system goes lame. We are interested in scientific research, because we feel that if Catholic truth is to receive a sympathetic hearing from the intellectual leaders of the day, one important approach is the approach by way of science, and unless and until Catholics establish their status in the field of science through ample original contributions to scientific knowledge this approach is for all practical purposes barred.

"We may sum up the present paper in the words in which it began. Catholic status in the scientific field today is dependent, not on past performances but on present and prospective scientific work, not on absorptive but on productive scholarship. We Catholics of America are very far short of contributing our proportional quota to scientific research. Until and unless we do so, our Catholic status in the scientific world must remain a delusion and a dream. It cannot be built up on ancestor-worship."

The Rev. Thomas Verner Moore, Ph.D., of the Catholic University of America, shows the necessity of scientific study in dealing with the problem child in a paper entitled, "The Problem Child in the Catholic School." Dr. Moore writes that, "One thing is clear—most problem children must be carefully studied if we are going to help them. You cannot always tell by looking at a problem child just what it is that makes him a problem. Nor will reprimanding, reasoning with, and persuading the child

always be effective. Some children must be studied and their whole environment investigated. This is impossible without something that corresponds to the apparatus of a good mental clinic for children. Expelling troublesome children and promoting the dull and stupid in spite of their making no progress is not a rational solution for the difficulties of the problem child."

The need for better methods in the teaching of religion is emphasized by the Rev. Leo D. Burns, D.D., Assistant Superintendent of Schools, Archdiocese of Philadelphia, in a timely paper entitled, "Problems in the Teaching of Religion to Modern Youth." In introducing his subject Father Burns says "The teaching of religion has always been difficult because of the nature of the subject. It deals largely with the supernatural, with things seen only with the eye of the soul. Further, the truths of religion are inflexible and eternal. These the Catholic teacher must offer in their totality. He has not the liberty to reject what might be disagreeable or unpleasant to him or his auditors.

"The traditional means of conveying this knowledge of religion to pupils has been to place in their hands the Catechism of Christian Doctrine. The dryness of that volume is proverbial. The catechism is a compendium of theology. Because of its very nature it is abstract. Despite many earnest attempts, particularly recently, to popularize it, very much yet remains to be done before the teacher and pupil will be satisfied."

Brother Francis de Sales, F.S.C., Ph.D., of La Salle College, Philadelphia, in his paper, "The Course of Religious Instruction," agrees that the religion program is sadly overbalanced on the side of information. In a definite outline of method and matter content the Reverend Brother explains that "The religion content is not a group of textbooks to be studied in a traditional manner. It is life-centered and is designed to help adolescents solve their own every-day problems in the home, church, community, in such a manner as to promote growth and develop capacity for leadership. Help for the solution of these problems will, of course, be gathered from all available sources. The courses as suggested should lay great emphasis upon pupil participation, conferences, all kinds of group activities, or, as the motto has it 'Learn to do by doing.'"

The Rev. George Johnson, Ph.D., of the Catholic University

of America, believes that the problem at the present time is not so much one of pedagogy as of content. In his paper, "The Preparation of the Teachers of Religion," Dr. Johnson gives expression to this view as follows: "Being well trained in the principles of general method our teachers readily see their application to the field of religion, but they are hesitant about vitalizing religious instruction because they are not sure of their subject-matter and are fearful of imparting unsound doctrine. Their need, then, is one of subject-matter rather than method."

This emphasis on subject matter applies not only to religion but to every subject in the curriculum. "If we are to educate for a Catholic renaissance" explains the Rev. Francis V. Corcoran, Ph.D., of Kenrick Seminary, in his paper, "The Writing Apostolate," "there will undoubtedly be a real flowering of scholarly and cultural ability, but to bring it about there is need of vitalizing still more dynamically our entire program of studies and collegiate activities. Subjects must be taught not merely in an informative way, not as systems, but as factors of life as it is or as it should be. Our aim will be to present whatever subject is ours to the student so that he may assimilate it, make it an element of his personality, where it may take on a new force and lead its possessor to give utterance to thoughts and other vital reactions that when presented to the public will receive a welcome because it is alive and can be easily integrated with contemporary thought."

Definite recommendations made by the writers already quoted may be outlined briefly as follows:

1. Material things are to be understood better and more fully used but only to facilitate the life of reason and grace. (Father McGowan.)
2. We must prepare our young men to carry their Catholic ideals into the very council rooms of our commercial organizations. We must send them into the fields of ownership and management equipped educationally and spiritually to lay holy hands upon the great commercial forces which are threatening to run riot in the nation today. (Dr. Lahey.)
3. If we are to progress, we must face modern issues with modern technique. We must survey, experiment, and readjust. That we have attempted, and successfully. Whatever were the

insistent issues of a decade past, in the main the work of standardization and the problems of the graduate school represent a period of reorganization and redirection in Catholic education. (Dr. Reeves.)

4. The essential thing is interest. If there be interest, no obstacles will keep us from making our productive contributions to science. Three minor but important avenues to maintenance of interest, actual production, and attainment of recognition are the following: Belong to technical professional associations and take an active part in their activities; keep in close and frequent personal touch, with professional confrères; publish original researches in standard technical journals. (Dr. Cooper.)

5. Every parochial-school system should have a psychological clinic with an adequate social-service department attached. Such a clinic should be located in the diocesan center but make regular visits to the outlying country districts.

We must remember that diagnosis without treatment may be interesting but is of little practical value. What real work for humanity could a skillful surgeon do, who was also an excellent diagnostician, but who had no operating room?

Therefore every parochial-school system must have not only its clinic but also special classes and special schools for retarded children. Some backward children will need boarding schools rather than day schools. These also should be provided.

For older children, particularly certain types who present incipient problems of delinquency, we need manual-training schools and these, too, under ideal conditions must be boarding schools rather than day schools. Now I am sure that some are already incensed at the hopelessness of my proposals, but let us remember that delinquency resembles tuberculosis. Take care of it in its incipient stages and it is a remediable disease—let it go and it is a hopeless disorder. School superintendents should realize that juvenile delinquency is, in the first place, a home problem and then a school problem before it becomes a social problem for charitable organizations. Let them also think that for every child that is expelled from their schools they must render a strict account before God on the day of judgment. (Dr. Moore.)

6. What Christ expects from our hands as teachers of religion

is graduates who not only know their religion and practice it to the extent of going to church, receiving the Sacraments, and keeping out of mortal sin, but who are "delighted with the law of God according to the inward man," who, to paraphrase the words of the Holy Father, "are supernatural men and women who think, judge, and act constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ, who are other Christs, ennobling what is merely natural in life and securing for it new strength in the material and temporal order no less than in the spiritual and eternal." (Dr. Johnson.)

JAMES E. CUMMINGS.

Department of Education,
National Catholic Welfare Conference.

EDUCATIONAL NOTES

MARIANIST INSPECTOR GENERAL ON VISIT TO UNITED STATES

Brother Michael Schleich, S.M., Inspector General of the Schools of the Society of Mary, will arrive in the United States from the Society's headquarters at Nivelles, Belgium, at the beginning of March to make an official tour of all the houses in the two American Provinces.

Brother Schleich is one of the best informed Americans on the status of the Catholic primary schools throughout Europe and America. As Inspector General he makes regular visits personally to the Brothers' schools in Belgium, France, Germany, Austria, Switzerland, Italy, Spain, Africa, Japan, and America. He speaks English, French, German, Spanish, and Italian fluently.

Brother Schleich's home is Pittsburgh, Pa., and he served as inspector of the American Province before he was elected to the international post. The inspection tour will last until the fall.

CHRISTIAN BROTHERS STUDENTS ASKED TO JOIN TOUR OF SHRINES

Invitations have been issued to students, graduates and friends of all institutions conducted by the Christian Brothers in the United States and Canada to accompany St. Mary's College Alumni Association on a tour of the great Catholic shrines of Europe and the outstanding cities of the old world this summer. The itinerary will terminate at the Mother House of the Christian Brothers near Brussels.

The party will sail in two groups, one embarking on the White Star liner *Doric* at Montreal June 20, and the other sailing from New York the same day on the *Baltic*. The two groups will join at Blarney Castle in Ireland and continue the European tour. An all-inclusive rate, providing for steamer transportation, hotels, sightseeing trips, rail and motor transport in Europe and admission fees to the important museums and monuments, has been arranged.

Timothy J. Carty, executive secretary of St. Mary's Alumni, St. Mary's Station, Contra Costa County, Calif., is in charge of information concerning the tour.

MANY HIGH SCHOOLS LACK LIBRARY FACILITIES

There are between 15,000 and 20,000 high schools in the United States without library facilities as compared with slightly more than 3,000 in which some type of library service is available, according to a bulletin issued by the American Library Association.

Many high schools are, however, expected to establish or improve library service during 1931, in order to meet the requirements for accredited standing set up by the Southern, North Central, and Northwestern Associations of colleges and secondary schools. This action is also being stimulated by grants from educational foundations to aid the development of library service in all types of schools from elementary grades to universities.

Recent grants totaling over \$1,000,000 include \$460,000 from the Carnegie Corporation to increase book collections in colleges and universities and \$300,000 for training librarians; \$80,000 from the General Education Board for training school librarians; and more than half a million dollars from the Julius Rosenwald Fund to aid book service in rural districts. These grants, in many cases, have been given with the understanding that they are to be matched locally.

KINDERGARTEN ENROLLMENT INCREASING IN UNITED STATES

America's traditionally-accepted school age of six years is gradually becoming a thing of the past, a new Office of Education bulletin, *Kindergarten-Primary Education*, reveals.

More children go to school today before they are six years old than ever before, and, in spite of decreased birth rates, statistics show approximately as many children in kindergartens as in third grade.

An increase of more than 50 per cent has been noted in kindergarten enrollment throughout the United States during the past ten years, showing the growing acceptance of the desirability of pre-first grade training for children before they reach their sixth birthday, the bulletin prepared by Mary Dabney Davis, nursery-kindergarten-primary education specialist of the Office of Education discloses.

CATHOLIC ALUMNI TO MEET IN CHICAGO

Word has been received here that the National Catholic Alumni

Federation has definitely accepted the invitation of Marquette and Notre Dame Universities to hold the 1931 convention of the organization in Chicago. Tentative dates have been set for April 24-26, and major conferences will be held at the Drake Hotel.

The invitation to meet in Chicago was tendered at the Washington convention last year by Secretary James P. Taugher of the Marquette Alumni association and Secretary James Armstrong of the Notre Dame Alumni association. The two schools will be joint hosts.

AUDUBON BIRD PICTURES AND LEAFLETS FOR BIRD STUDY

The National Association of Audubon Societies announce that through the generosity of its friends it is again enabled to furnish large numbers of colored bird-pictures and leaflets to school teachers and pupils of the United States and Canada. Details of the plan may be secured by writing to the National Association of Audubon Societies, 1974 Broadway, New York City.

A MAGAZINE FROM ASSISI

Last fall there was established in Assisi an international college of Capuchin writers for the purpose of furthering Franciscan studies. The President of the College is Father Cuthbert, of the Capuchin College at Oxford University, and the Rev. Felix M. Kirsch, of the Capuchin College at the Catholic University, Washington, has joined the staff for the period of one year. The Rev. Amedee Teetaert, O.M.Cap., of Louvain University, is the editor of the scientific quarterly that has just been launched by the College.

The magazine is appropriately published in the home town of St. Francis and is well named "Collectanea Franciscana." It comes appropriately from Assisi in that it represent the interests of the millions the world over who are followers of the Little Poor Man whether by profession or admiration. The first issue of "Collectanea Franciscana" exhibits the truly Franciscan catholicity of its contents as well as of its contributors. The articles deal with the most diverse phases of Franciscan thought and achievement. The authorship of the articles likewise exhibits a broad catholicity; while the Friars predominate, we find among

the contributors a Jesuit, Father P. Tacchi Ventura, and Dr. A. Landgraf, lately Professor at the Catholic University of America. Though the contributors represent various nations, they generally write in Latin or at least present a summary of their findings in Latin. The chronicle records events of Franciscan interest the world over, and the bibliography, another valuable feature, presents a digest, with critical comments, of all articles and books that appeal to Franciscans or such as are interested in Franciscan literature.

Suffice it to say that any one who would keep informed about what has been done or what is being done in the Franciscan world must subscribe for "Collectanea Franciscana." The annual subscription price for the quarterly is two dollars, and the address is: Collegio S. Lorenzo dei Cappuccini, Assisi, Italy.

REVIEWS AND NOTICES

"Fundamentals of Economics," by R. O. Hughes. 1929. Allyn and Bacon. Boston.

In the preface we read, "Some writers on economics seem to have been obsessed by the notion that if they used language readily comprehended by the average human being they and their learning would somehow lose caste. . . . This book is an attempt to present the fundamental principles and ideas of economic thought and practice in such a way as to appeal to boys and girls in the later years of the secondary school." In its five hundred pages the book presents a variety of material, mostly economic, in language as simple as (often more simple than) the material will permit. The more than two hundred illustrations varying in subject matter from Mona Lisa to Henry Ford give the pages an attractive appearance and will help to ward off the impression "that economics is necessarily dry."

The author is at much greater pains to exemplify simplicity in his writing than clearness and accuracy. One need not turn many pages to find matter to make the judicious grieve. Adam Smith's masterpiece is titled "An Inquiry into the Causes and Effects of the Wealth of Nations." Malthus' "Essay" is mis-named "Interpretation of the Times." "Natural science is knowledge about living things" (p. 8) apparently excluding physics and chemistry. "Newton, for example, discovered the law of gravitation by which we learned why men stay on the round earth without falling off" (p. 17). But is science able to tell us why we do not fall off? "The so-called War of 1812, by ruining New England commerce, made it necessary for many people to take up some other line of interest, and many turned to manufacturing" (p. 29). Is not the true explanation rather that the War of 1812 in large measure excluded English manufacturers and thus opened up a new field of opportunity in which American manufacturing could develop? We learn on page 30 that our progressive farms which are run methodically "are watered if necessary by irrigation systems." But does not this depend on the location of the progressive farms with respect to the water supply? "Cows which were doing well when giving eight quarts of milk a day became the grandmothers of cows that would be

ashamed to give less than twelve or fourteen quarts" (p. 31). The author here leaves the realm of economics and enters the domain of animal psychology. "If contented cows give milk more successfully, surely contented workers will accomplish very much more than those that are not" (p. 77). This reasoning by analogy is not entirely convincing. Many authorities report that men work harder in periods of depression than in periods of prosperity.

The treatment of the law diminishing returns is not entirely satisfactory. The reviewer doubts that the average high school student would know whether to insert *therefore* or *because* between the two following sentences. "He surely would not go beyond xy and invest a sixth \$1,000. The line xy represents the margin of cultivation or development here" (p. 94). The explanation of the meaning of *utility* (p. 63) should have preceded the statement of the law of diminishing utility (pp. 47-50). The statement "It is fortunate that the laws of economics as well as the principles of ethics provide penalties for those who abuse their talents or their desire to 'make money'" shows a lack of understanding of the nature of economic laws.

According to a table on page 229 the Italian lira and the French franc have each a value of \$0.193 in United States money. The text explains that "these values are based on the supposition that the units are of actual metal money of standard quality." The author forgets that the pre-war franc and lira owed less than half their value to the silver in them.

FRANK O'HARA.

The Music Hour, Fifth Book, edited by Messrs. McConathy, Miessner, Borge and Miss Bray, has made its appearance from the publishers, Silver, Burdett and Co.

In style, get-up and outward appearance it is a very attractive book. It is well bound and exceedingly well printed on good paper. This reviewer finds that the contents carry on the good work in an admirable manner. There is a wealth of material consisting of some 166 pages of delightful songs in unison, two-, three- and four-parts taken from many countries; and a careful inspection fails to reveal any of a trashy nature.

Indeed, this writer (having in mind many similar books very

guilty in this respect) was agreeably surprised at the treasures of good music to be found; from Praetorius (16th century) to the present day. The illustrations and interspersions do not detract from the excellence of the whole.

If, as is undoubtedly the case, good music has an intensely refining and cultivating influence on the minds of children (not to speak of grown-ups) this book should be a veritable apostle of culture and refinement. It is to be hoped that the Book of Accompaniment, if there be one—and there should be—will evidence the same high order of musicianship as the Book of Melodies.

MALTON BOYCE.

A College Handbook to Newman, by Edwin Ryan, D.D. Catholic Education Press, 1930.

If there be anyone besides Doctor Ryan who believes in the usefulness of Newman's works as a medium of education he will find this modest little volume of great help to him. It is simply a handbook to make clear to the student the outline of Newman's life and the background of his principal writings. It is intended to encourage college boys to go through the works, not reading exhaustively, or making a profound study of the theology and philosophy contained there, but simply acquainting himself with the mind of a great man at the various stages of his development. We find it hard to think of any exercise that would be so truly educative. If Dr. Ryan encourages any teacher to pilot his students through this experience he will indeed have rendered a valuable service.

The present reviewer finds nothing to take exception to in Dr. Ryan's treatment unless it be to the critical view expressed concerning *Lead Kindly Light*. To us it seems a *great* poem.

We wish, however, that a chapter containing an analysis of Newman's style had been added. Newman's virtues in the handling of the English tongue are not of the obvious kind. They need pointing out. This is, of course, done to some extent through the text *passim*.

We also desire to congratulate Dr. Ryan upon his judicious remarks in the last chapter about Newman's conception of an educated man. Newman has given the grandest and soundest outline of the ideal and aim of education in the English tongue.

Pragmatic considerations, however, force even the Catholic educator to pay more attention to the latest book from Chicago on "Objectives." We cannot, of course, despise the pragmatic considerations, for after all they are a part of the real world. We could, however, freshen and tone our minds with more persistent contemplation of the ideal.

JOHN K. CARTWRIGHT.

Textbook of Modern Physics, Second Edition, by Weld and Palmer. Philadelphia: P. Blakiston's Son & Co., 1930. Pp. xiii+731. Price, \$3.75.

As stated in the preface, this new edition contains no great change from the first edition. The chapter headings are the same. One change in order has been introduced: the chapter on Vibrations and Waves has been moved from the end of mechanics to a position immediately preceding sound, thus bringing it closer to its application. The newer developments in physics have been quite successfully written into the text rather than merely added, as is so often the case. Many of the older less important subjects have been condensed or omitted, minimizing the objectionable increase in bulk that characterizes so many recent textbooks in physics. The second edition is actually six pages shorter than the first. The problems are almost entirely new and the average student probably would find many quite difficult.

The text, although easy to read and understand, is in general quite advanced, and contrary to the usual practice presupposes a previous course in physics. Thus many elementary concepts are assumed as already known by the student, and direct reference is sometimes made to a high school course.

The authors have done well to point out at the outset the arbitrariness of the boundaries between the various sciences and their overlapping. They have been exceptionally clear in their treatment of mass and weight, Newton's Laws of motion, and the use of gravitational units of force. The distinction between geometric and physical optics is practically abandoned. The student is taught from the outset that light is a wave motion and all formulae are derived from this viewpoint. The tables at the back of the book are very complete and recent.

F. LEO TALBOT.

A Scale for Measuring Social Adequacy, by Mary Josephine McCormick, Social Science Monographs, National Catholic School of Social Service, Washington, D. C.

The special value of Dr. McCormick's work is that it gives a distinct and constructive contribution to social and educational literature. While the author in her researches on which the scale is based may have had in mind a practical tool for the social worker, she has also suggested a valuable method of attack to the teacher who wishes to have in her card index a comprehensive report of the social background of the child.

Miss McCormick defines social adequacy as "the quality by which a family is able to preserve its domestic life without unusual aid from the community." In her research she rejected the rating-scale method in favor of the objective test. This test, based upon 249 case studies, gave direction to her final scale.

Use of this test involves of course a visit to the home of the person about whom information is desired. While only the expert in social psychology might be able to grasp the reason for inclusion of each item, the scale is such that it can be administered without special training. The four headings under which items of information are grouped are (1) quality of neighborhood, (2) education, occupation, civic status, (3) material status of the home, (4) cultural and social influences.

The reviewer recommends that teachers seriously attempting to do personnel work should attempt to use this scale in their personnel files. It may give the clue to many a student problem. Social workers no doubt will find it of even greater practical value.

MAURICE S. SHEEHY.

Introduction to Metaphysics, by Charles C. Miltner and Daniel C. O'Grady. New York: The MacMillan Company, 1930. Pp. 265.

This is a convenient volume to help the tyro along the philosophical way. Its compact form, clear print and discreet distribution of the material of General Metaphysics will be a boon to many a student. It omits none of the major topics; Being, Truth, Goodness, Change, Substance and Accident, Personality and Cause are treated in a manner which will help to diminish

the not uncommon belief that it is a dreadful thing to fall into the hands of the metaphysicians. We find here a calm and reasonable discussion of the fundamentals of reality, without which there can be no philosophy of any kind.

There are no unusual doctrines or deviations from the standard scholastic traditions. The view of Rother that Being is not analogous by the analogy of proportion is adopted; this does not accord with many expositions of the same subject, e.g. Remer (*Summa Philosophiae*, Vol. 1, p. 218) lays down the thesis that the analogy of Being is "*tum proportionalitis, tum proportionis seu attributionis.*" The whole subject deserves more adequate exposition than is generally given it; and receives only partial and imperfect consideration here. On the other hand, Aesthetic reality is allotted twenty-three pages, gathering a wide range of topics, persons, comments and definitions from the aesthetic attitude to the nature of a joke. The chapter on final causes is particularly well done, although we should have liked to have seen a little better ending to the book than the brief paragraph on the philosophy of value.

Many points of arrangement commend themselves. Not only are the chapter headings well devised, but the leading idea of each section is put into small capitals, thus immediately directing the attention. At the end of each chapter there are selected points for discussion, which will require of the student reading beyond the book itself. These readings are suggested not merely by the title of the book and the author to be referred to, but by indicating the page and chapter in which the reference will be found. Classes in metaphysics will not be dull in which the method set out in this book is used.

St. Anselm's Priory.

F. A. WALSH.

Books Received

Educational

Jordan, Riverda Harding, Ph.D.: *Education As a Life Work*. New York: The Century Company, 1930. Pp. xii+303. Price, \$2.00.

Langdon, Grace: *Home Guidance for Young Children*. A

Parents' Handbook. New York: The John Day Company, Inc., 1931. Pp. xvii+405.

Thorndike, Edward L., Ph.D.: *The Century Psychology Series: Human Learning.* New York: The Century Company, 1931. Pp. 206. Price, \$2.25.

University of Iowa Studies: *Studies in Character. Biblical Information in Relation to Character and Conduct* by Pleasant Roscoe Hightower, Ph.D. *A Study of the Placement in the Curriculum of Selected Teachings of the Old Testament Prophets* by Ralph Thomas Case, Ph.D. Iowa City, Iowa: The University.

Textbooks

Barrett, Rev. James Francis: *Elements of Psychology.* Milwaukee: The Bruce Publishing Company, 1931. Pp. xxv+419. Price, \$2.50.

De Hovre, Rev. Franz, Ph.D.: Translated from the French Edition of G. Siméons by Jordan, Rev. Edward B., M.A., S.T.D. *Philosophy and Education.* New York: Benziger Brothers, 1931. Pp. xlvi+443. Price, \$3.25.

De La Ramée, Louise: *A Dog of Flanders.* Chicago: Beckley-Cardy Company, 1930. Pp. 128. Price, \$.60.

Estelle, Sister Mary: *The Marywood Readers—Second Reader—Happy Times with Manual.* New York: The Macmillan Company, 1930. Pp. 222. Price, Reader, \$.80; Manual, \$.48.

Fite, A. G. *Four Contemporary One-Act Plays—Heath's Contemporary French Texts.* New York: D. C. Heath and Company. Pp. xiii+222. Price, \$1.00.

Giduz, Hugo, and Holmes, Urban T.: *Sept Contes De La Vierle.* France. New York: D. C. Heath and Company, 1930. Pp. x+96. Price, \$.88.

Harris, Jessie A., and Edmonds, Lillian M.: *Read It Yourself Stories.* Chicago: Beckley-Cardy Company, 1930. Pp. 138. Price, \$.70.

Keyes, Rowena K., Ph.D., Editor: *Lives of Today and Yesterday. A Book of Comparative Biography.* New York: D. Appleton and Company, 1931. Pp. xv+316.

Logan, Jessie E.: *Goodly Company. A Book of Quotations and Proverbs.* Chicago: Beckley-Cardy Company, 1930. Pp. 221. Price, \$1.00.

Mays, Arthur B.: *An Introduction to Vocational Education*. New York: The Century Company, 1930. Pp. x+323. Price, \$2.00.

Myers, Garry Cleveland, and Myers, Caroline Elizabeth: *My Work Book in Arithmetic*, Book 6. Cleveland: The Harter Publishing Company, 1930. Pp. 160. Price, \$.68.

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Phillips, Claude A.: *Modern Methods and the Elementary Curriculum*. Revised Edition. New York: The Century Company, 1931. Pp. xvii+521. Price, \$2.50.

Ryan, Geraldine M.: *Little Songs for Little Voices*. Chicago: Beckley-Cardy Company, 1930. Pp. 32. Price, \$.75.

Sisters of Mercy: *The Misericordia Seventh Reader*. New York: Rand McNally and Company, 1931. Pp. xxix+688.

Wescott, Edward N.: *David Harum*. Edited by Carrie Belle Parks. New York: D. Appleton and Company, 1931. Pp. xix+401.

Williamson, Julia: *The Stars Through Magic Casements*. New York: D. Appleton and Company, 1931. Pp. xxi+246.

General

Attwater, Donald, General Editor: *The Catholic Encyclopaedic Dictionary*. New York: The Macmillan Company. Pp. xvi+576.

Bettanini, Anton M.: *Benedetto XIV E La Repubblica Di Venezia*. Pubblicazioni Della Università Cattolica Del Sacro Serie Nona: Scienze Politiche. Vol. III. Milano: Società Editrice "Vita E Pensiero," 1931.

D'Escola, Marguerite: *Poulet D'Or suivi de Lapin D'Argent*. Paris: Chez Desclée De Brouwer Et Cie Editeurs 76 bis, Rue Des Saints-Péres (vile).

Dooley, Bernard F. J.: *The Servant of the King*. Milwaukee: The Bruce Publishing Company, 1930. Pp. 98.

Dubray, Rev. C. A., S.M.: *Toward The Priesthood*. Milwaukee: The Bruce Publishing Company, 1930. Pp. 252. Price, \$2.25.

Gearson, Rev. P. J., O.C.C., D.D., B.A.: *Catholicism: A Religion of Common Sense*. St. Louis: B. Herder Book Co., Second Edition, 1930. Pp. 217.

Huzár, Charles: *St. Emery Album. A History in Pictures of the Year of Jubilee.* Budapest: The Central Committee of the St. Emery Year.

Johnson, Allen, and Malone, Dumas, Editors: *Dictionary of American Biography*, Volume VI. New York: Charles Scribner's Sons. Pp. ix+604. Price, \$12.50; \$250 complete in 20 volumes.

Lelen, Rev. J. M.: Translated from the French of Henri Morice. *The Gospel of Divine Providence.* Milwaukee: The Bruce Publishing Company, 1930. Pp. 191. Price, \$1.50.

M'Astocker, Rev. David P., S.J.: *A Friend of Mine.* Milwaukee: The Bruce Publishing Company, 1930. Pp. 149. Price, \$1.25.

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The Franciscan Almanac, 1931 Edition. Paterson, N. J.: The Franciscan Magazine. Pp. 320. Paper. Price, \$.60, postpaid. Fifty or more copies, \$35.00 per hundred, postpaid.

Vito, Francesco: *I Sindacati Industriali*, Cartelli E. Gruppi, Pubblicazioni Della Università Cattolica Del Sacro Cuore Serie Terza; Scienze Sociali, vol. IX. Milano: Società Editrice "Vita E Pensiero," 1930.

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